The Pastor

He will be great, and will be called the
Son of the Most High;
and the Lord God will give to him the
throne of his father David,
and he will reign over the house of
Jacob forever;
and of his kingdom there will be
no end.

—Luke 1:32, 33

December, 1954

The Pastor

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Your Right to Say It

els Compassion

DITOR: Having just read the article in September issue by William L. Miller, itled "The Gospel of Norman Vincent ale," I can only feel compassion for Mr. ller. . . .

am sorry to say that Mr. Miller's article nothing to brighten my day, inasmuch he did a splendid job of tearing down ellow Christian.

The unfortunate thing to me about this not that Mr. Miller disagrees with Doc- Peale, but that he spent so much time d effort writing this article "blasting" e of his fellow men to bits—which time d effort might have been put to some nstructive use in the cause of Christian-

CARL H. NELSON

Whittier, Calif.

udents of Theology

DITOR: As a group of theology students, give William L. Miller and THE PASTOR earty "Amen" for the article, "The Gos- of Norman Vincent Peale." We appreci- the stand taken by the author in de- se of traditional Christianity as against ular American humanism.

Mr. Peale visited our campus and spoke our chapel service in the spring of 1953. e "sermon" was the usual story of suc- ss through magical techniques. It con- ted of one long illustration concerning an who vowed he would make a mil- n dollars before he was forty years old. is ambition was achieved, Peale said, rough his "faith," which he exhibited by mustard seed in a plastic case.

His financial ambition was realized when put on the market millions of small stic balls containing mustard seeds ich were attached to tie clasps, key ains, cuff links, ear rings, and other es of costume jewelry.

In honor of Mr. Peale's visit the fol- ving poem was composed by a group of rkins [School of Theology] students:

for a thousand mustard seeds
spread among the race.
e gospel of our Lord proclaimed,
ithin a plastic case.

ale is the name that calms our fears,
d makes your faith go far.
hen you're in need, just take a seed
om out the relish jar.

t only will the mustard seed
fend you from disgrace,
makes a fancy little clasp
hold your tie in place.

TRACY ARNOLD,
KENNETH BLACKFORD,
LAMAR SMITH,
DON WELSH

Perkins School of Theology
Dallas, Tex.

Procedure Gets Rusty

EDITOR: In September THE PASTOR noted editorially that "Trial of a Methodist minister is rare these days." Indeed it is! Just how rare may be discovered from a perusal of the General Minutes for 1953. It contains in abridged form the disciplinary questions and answers from the journals of ninety-six annual conferences in the continental United States. Where there are no answers the questions are omitted.

In this matter the key question is number 38: "Who have had their conference membership terminated?" That question does not appear in the case of forty conferences including some of the largest in the connection. From the other fifty-six we learn that exactly one hundred men suffered the loss of conference membership for the year treated.

Four exits are provided for those departing:

(a) By voluntary location. That route was taken by thirty-four men.

(b) By involuntary location. Eight men were moved to choose this method which may be an alternative to judicial procedure. It may also be used for cases of ministerial ineffectiveness.

(c) By withdrawal. Over half of the separated men chose this method. Unfortunately that total is not broken down into the three classifications provided by the Discipline—"voluntary," "under complaints," and "under charges." The last two are used as substitutes for judicial procedure.

(d) By judicial procedure. Only one man was ejected through this door.

Thus nine men went out under pressure, plus an indefinite number of the fifty-seven withdrawals. Guessing that there were twenty-five of these, there would be a total of thirty-four separations for cause. As there are over 16,000 effective ministers, the percentage of separations is infinitesimal—less than one-fourth of 1 per cent.

That is a remarkable record and shows that Methodist ministers are a well-behaved lot. They are examplars as well as preachers of moral principles.

It also bespeaks the wisdom of our ecclesiastical administrators. From experience they have learned how futile in practice is the pretentious disciplinary chapter on judicial procedure. The available alternatives to it are far preferable, but they require the consent of the parties concerned and this may not always be forthcoming.

Presumably there were facts in the case of Mr. Craft which made a trial advisable. Even so it was only partially definitive. The possible termination of his conference membership must await the next session of conference and the expiration of his suspension.

All churches—Catholic and Protestant—must deal constantly with questions of discipline. Some have developed better procedures than others. Most of them have learned to avoid the disruption of normal church life which accompanies undue publicity accorded incidents of minor consequence.

EDWARD LAIRD MILLS

Palo Alto, Calif.

At the Christian's Doorstep

EDITOR: . . . The recent decision of the Supreme Court outlawing public school segregation brought the question of brotherhood to the Christian's doorstep. Actually, it has been there all along but the Supreme Court has spotlighted it.

People respond in various ways. A few sincere Christians are honestly perturbed. Some are frank to say, "My whole training rebels. I want to be Christian in this matter, but I'm simply not ready to accept the Negro in our schools."

A scattered but dynamically active minority oppose the decision bitterly. Men like Gerald L. K. Smith say that the next step is to see the Jews take over the world and force all white adults to marry Negroes. (From a pamphlet one of his stooges sent me!)

Hardest hit have been the Communists! Undoubtedly this is the most severe blow struck by the U.S.A. The major chord of the communist propaganda blare has been destroyed.

Of course the Supreme Court had no other choice. The whole question hinged on why the Negro children were barred from white schools. If they were barred because of inability to learn or because of a contagious disease, that would be understandable. But when they could not attend white schools solely because of their race that was clearly a violation of the United States Constitution.

When the decision was broadcast several groups applauded. Sportsmen said, "We've been doing all along what you now declare. On the gridiron we literally rub shoulders with Negro athletes. On the baseball diamond, basketball court, track, and in the ring the white and black athletes mix freely and the Negro has demonstrated his ability."

The biologist chimes in, "Yes, we have known all along that no race is inherently inferior. At the very core of his being the Negro's lifeblood is identical with our own."

The psychologist agrees, "Intellectually the Negro is equal. In fact as far back as World War I, IQ tests proved that the northern Negro outscored his southern white brother. . . ."

But to the Christian the vital question is, "What does the Christian faith declare?" Turning to the Bible we discover that both Old and New Testaments insist that all men had a common origin. The Genesis story teaches that Adam is our common Father. Paul, speaking to the Greeks said, "And he made from one every nation of men to live on all the face of the earth, . . ." (Acts 17:26).

The strongest argument for universal brotherhood comes from Jesus. Linking the two great commandments together Jesus

[*Continued on page 48*]

What the Churches Are Doing for World Peace

By O. FREDERICK NOLDE

A review of activities of the Commission of the Churches on International Affairs since 1946, and an analysis of major issues toward the solution of which the churches can contribute.

CHRISTIANS recognize that the main contribution of the churches to peace among men and nations lies in the steadfast proclamation of the Gospel at home and to the uttermost parts of the world, and in the growing solidarity of a Christian fellowship which transcends race, class, and national frontiers. But the tragedy of two world wars in a single half-century with peace still not secured has convinced churchmen that new and more direct methods also must be tried and developed.

The Work of the C.C.I.A.

From this growing conviction the Commission of the Churches on International Affairs, the C.C.I.A., was established at Cambridge in 1946 as the joint agent of the World Council of Churches and the International Missionary Council.

The officers of the commission faced a two-fold task: to build an organization which would express an effective and timely Christian witness to the world of nations, and to offer such help for the solution of international problems as may be derived from the Christian faith and experience.

The structure which has progressively developed involves contacts on the one hand with representative Christian leaders around the world and on the other hand with intergovernmental and other official organs where policies are shaped and decisions made. The forty-five members of the C.C.I.A., two-thirds of whom are Christian laymen with specialized competence and experience in international affairs, come from twenty-seven countries.

Whereas there were only two active national commissions in 1946, twenty-one are now co-operating with the C.C.I.A., their impact on their own governments varying in accordance with specific national circumstances. Additional contacts with the churches were maintained through special correspondents. Thus lines run out from the offices of the C.C.I.A. to many parts of the world for prompt consultation or for transmission of information.

By this means the C.C.I.A. seeks to keep informed about varying Christian points of view sometimes involving sharp differences, and to deduce where possible a common line of action. . . .

In its contact with intergovernmental bodies the C.C.I.A. maintains its freedom to suggest, commend, or criticize in accordance with the policies laid down by the commission and the parent bodies. It has consultative status with the United Nations Economic and Social Council, with UNESCO, with the Food and Agriculture Organization, and working relations with numerous other organs. . . .

Two-Way Communication

Utilizing a two-way line of communication between contacts with church leaders around the world and with intergovernmental bodies, C.C.I.A. activities have covered a wide range of problems. An acceptable standard of religious freedom was incorporated in the Universal Declaration of Human Rights, and to the extent that resources permit effort is made to bring domestic constitutions, legislation, and practice into conformity with that standard.

The C.C.I.A. first urged the establishment of the U.N. Peace Observation Commission in areas of tension, a p posal later approved unanimously the U.N. General Assembly. It has sistently pressed for agreement on duly safeguarded reduction and int national regulation of armaments a has stressed above all the importa of political and moral factors in d armament. It has vigorously suppor that great constructive effort of int national goodwill today known as te nical assistance.

Its contributions in securing m adequate international action on beh of refugees are widely recognized. was the first to warn that the Interr tional Refugee Organization was be prematurely dissolved, and its persist advocacy of the refugees' needs help to ensure the establishment of the off of the United Nations High Comm sioner for Refugees and its continua into 1958.

On-the-Spot Representation

The business of the C.C.I.A. is by means confined to the United Nati and related agencies. Its officers called upon to act in relation to ma problems and are required to travel many parts of the world. . . . It stim lated Christian leaders to study delicate issues involved in the ind pendence of Indonesia. An officer of C.C.I.A. flew to Seoul at the time wh President Syngman Rhee and U.S. A sistant Secretary of State Wal Robertson were conferring on armist arrangements in Korea.

Both at the Foreign Ministers C ference in Berlin and at the Gen Asiatic Conference, C.C.I.A. represen tives were present not so much to vance a formal position as to offer tan ble evidence of the deep interest concern of Christians and churc around the world. . . . The C.C. president, chairman, and director, w plans carefully laid in advance, h held consultations first with chu leaders and then with government c cials in Oslo, Stockholm, Paris, Bo and Berlin. Similarly, visits have b made to India, Pakistan, Burma, Th land, Indonesia, the Philippines, Ja and Korea. . . .

Such testimony as has been offe would carry little weight if an int national commission of the churc proceeded entirely by itself. The C I.A. has relied heavily upon the adv and help of national commissions of churches, as well as the mem churches and councils of the par bodies; and I take this opportunity make public acknowledgment of goodwill and co-operation extended C.C.I.A. by official representatives many governments.

O. Frederick Nolde is director of the Commission of the Churches on International Affairs and dean of the Graduate School of Lutheran Theological Seminary in Philadelphia, Pa. This article is made up of excerpts from his address to the World Council Assembly in Evanston and was in the nature of a report on the work of the C. C. I. A.

I venture to say that in this co-operative witness under the World Council nd the International Missionary Counil a new world peace movement is rogressively developing—a movement vhich is rooted in the life of the hurches and which seeks to express he meaning of the Christian faith for elations among nations. In its address o specific problems it seeks to avoid versimplification, for it recognizes that he problem of peace has its technical spects and that peace cannot be had nerely for the asking.

It moves forward virtually on a day-o-day basis and seeks to register Chris-ian conviction at the time and place vhere international decisions are made. t is not yet, unfortunately, a popular novement but ultimately it must be-ome so, for its success depends upon tudy and support by Christians in very walk of life. . . .

The Road Ahead

In a vast upsurging which began be-ore World War I, peoples of every race, olor, and creed are clamoring for quality of personal and national status, nd for an opportunity to live in a man-er befitting human dignity. We are aught in the swirl of a world-wide evolution with social as well as political spects. While some societies have been einvigorated and over 700 million peo-le have attained political independ-nce, the upsurge continues with un-iminished force. . . .

In a real sense the world is divided nto two major armed camps, with a umber of nations seeking at least tem-orarily to maintain an intermediate osition in order to prevent the out-reak of large-scale war. The explosive lements on the world scene assume a henacing significance in our day be-ause of the known and potential de-structive force of atomic and hydrogen weapons.

The harnessing of nuclear power has ushered in a new era. Will this prove to be an instrument of divine judgment leading to catastrophic destruction, or one of divine mercy resulting in human betterment? The outcome will certainly be influenced by the manner in which we approach the critical problems of our time. . . .

We Must Choose

In order to determine the major direction we shall follow we must first of all choose between two fateful alternatives. Do we believe that deep-rooted international problems can be solved only by war, or are we convinced that their solution can be found and must unwaveringly be sought in a framework of peace? . . .

Many would claim that the choice is obvious and that an announcement repudiating war is unnecessary. Let not complacency or oversimplification delude us. The irresponsible demand for a preventive or so-called righteous war is not completely stilled and it may be raised under varied pretexts. Moreover, in every walk of life there are those who yield to defeatism and take the position that "an end with horror is better than horror without end." There is no place for degenerating fear.

The Christian's hope springs not from the expectation of accomplishment through his own reason or strength, but from the knowledge of what God through Christ has done for the world. Man must plant and water but God alone gives the increase. Christians must be in the forefront in proclaiming that a third world war is not inevitable. It can be avoided. And it must be prevented.

Our major objective must categorically be peace—a peace to which we give the positive content of justice and responsible freedom. With this decision insistent and irrevocable, I find myself unavoidably driven to accept coexistence as a point of departure. Only on this assumption can alternatives to war be found.

This conclusion is so obvious it need not be labored. But in accepting coexistence as a point of departure I find it necessary immediately to reject the label because its widely accepted connotation is untenable. It too often carries the implication of a world divided into compartments with an apparent commitment that both parties will respect the existing geographical and ideological boundaries. My objection is based both on grounds of political realism and on grounds of the Christian faith. . . .

For Christians, One World

From the standpoint of the Christian faith, there are in reality no geographical compartments. There is one world. The Christian who seeks to heed the Great Commission knows that he must preach the Gospel to the uttermost parts of the earth. The ecumenical movement is progressively demonstrating that there is a Christian fellowship which recognizes no frontiers. The Christian conception of justice in an interdependent world places upon all men the responsibility for combating injustice, no matter in what form or in what part of the world it may exist.

A viable form for "coexistence" must manifestly reveal the opportunity for a release of the dynamic forces which are known to exist, and for a harmonizing of them to every degree which fundamental principles will permit. The alternative to war can only be found in *peaceful competition with a sincere commitment to growing co-operation.*

The competition to which I refer will have to reckon with an unavoidable clash of national interests. . . .

Not completely divorced from the clash of national interests but still weighty in its significance for international relations is the conflict of differing social systems. . . .

Competition will also require the clear recognition of a fundamental ideological conflict. . . .

We turn now to more specific ways in which peaceful competition with increasing co-operation may be advanced. What can Christians support and urge upon their governments as involving a minimum of risk and a maximum chance for peace? . . .

A New Outlook

The new outlook to which I refer must be lodged in the thinking and the emotions of men on both sides of the Iron Curtain.

Attitudes which prevail in some powerful groups in the United States and in various countries of Western Europe are not conducive to peaceful competition, with growing co-operation. This holds true for two extremes.

Those who see a communist threat in every shadow press investigations which violate the traditional right for free trial. . . . Let them ponder their attitude because it may be a factor in bringing about a third world war.

Equally dangerous are those who see no problem anywhere . . . who claim we must find agreement at all costs. . . .

If we are to have a peaceful competition there must be developed a balanced point of view. There is need for clear understanding of the issues at stake, an objective exposure to facts and to other

points of view, confidence in the integrity of the decision reached, and courage to take a stand no matter what opposition may be encountered.

When enough people are fortified in this manner there need be no fear . . . in moving into the open marketplace and competing with those who have a different mind. A new and more objective outlook will set the stage for co-operation when the opportunity for it arises. . . .

Purposeful Negotiation

Notwithstanding past experiences of failure or only partial success, it must be obvious that if international issues are not to be settled by war, they must be settled by negotiation or similar methods prescribed in the U. N. Charter. While there will doubtless be need for special conferences, full use should be made of the United Nations as a center for harmonizing the actions of nations and for adjusting international disputes.

The willingness of a government to enter negotiations under conditions favorable to sound results and the public support which it receives are in a measure a test of a nation's repudiation of war as an instrument of foreign policy. Reference to the need for favorable conditions is not intended to offer an excuse for evasion, but to recognize that both parties must give evidence of a readiness to make the adjustments on which an adequate solution will depend.

Negotiations will become increasingly effective as people outgrow the popular tendency to think in terms of a diplomatic victory. A diplomatic defeat almost inevitably gives rise to another diplomatic controversy.

The test to be applied in appraising the result of negotiation lies not in the extent to which a government's original position has been sustained, but rather in the degree to which a much-needed solution has been advanced to the point where it can command sufficient support of all parties concerned to move competition toward co-operation.

An End of Imperialism

I understand imperialism to mean any force operating from outside a country which results in thwarting the legitimate self-determination of a people.

Generous tribute must be paid to those governments which succeeded in assisting previously dependent peoples to develop to the point where independence was granted as in the case of India, Pakistan, Burma, Indonesia, and the Philippines.

The danger of economic and political chaos in too hastily advancing remaining dependent peoples to independence or self-government cannot be lightly dismissed, and the problems of adjustment in the plural societies which have developed will be difficult. Moreover, self-determination will not be realized if the withdrawal of one power merely leaves a territory open to domination by another imperialist power.

Nevertheless, the temper of the new nationalism must be heeded and reasonable risks taken in giving assurance of the earliest possible independence or self-government, and in honoring the pledge by speeding developments toward that goal.

A more indirect form of imperialism, found in the practices of various countries but particularly ascribed to the United States, is exercised by economic power. Investments in a foreign land in some instances have led to an exploitation of natural resources while benefits accrued to only a limited number of people with the vast majority remaining in a state of relative poverty and subservience. . . .

In recent years a new imperialism has beset the world in the form of international communism. It involves a distinctive method developed by Soviet Russia which can take advantage of situations where widespread resentment and dissatisfaction have arisen.

An indigenous or native minority within a country is selected, trained, and equipped, and then captures control by such means as may be necessary including the threat or the use of military force. The Soviet government and the people of Russia must come to see that this kind of imperialism is not only unjust but also a direct threat to the peace which they profess to seek.

Human Dignity

In the crowded ways of life and in solitary places injustice, tragedy, and suffering have left their mark. Millions of refugees seek survival for themselves and their children in camps, in huts, under the open sky—homeless, many stateless, virtually all without any prospect of the kind of life which human dignity deserves. . . . Wherever totalitarian forces dominate, human rights are violated and the freedom to speak and act by conscience is restricted or denied.

These three areas of human concern—refugees, human rights, and economic and technical assistance—merit separate treatment, but they are bound together by the common thread of human dignity. Here is an opportunity for fruitful competition as the advocates of differing ideologies and social systems seek to win the confidence and support of peoples.

There is place for bi-lateral assistance programs such as are carried on by the United States and the United Kingdon for help to refugees by one governmer acting alone or with other congeni governments, and for national and re gional action to promote respect for hu man rights. But such actions should b taken in the spirit of mutuality and wit the primary intention of helping peopl who are in need of help.

Surely assistance will win adherent to the cause of freedom not where i enslaves people, but only when i strengthens or expands their freedom This is not a one-way propositior Soviet Russia has equal opportunity t demonstrate that it can give help with out imposing a totalitarian control upo whom it assists.

While separate action is justifiable i assistance programs . . . internationa action under the United Nations offer an opportunity for essential co-opera tion. When a nation insists on actin only unilaterally—no matter how gen erous its support may be—it is not play ing its full part. Allowing that each project calls for careful scrutiny, it mus be contended that under given condi tions international action through the United Nations can be more effective than unilateral action, and support o it represents a step toward tearing down the barriers now dividing the world. . .

Regulation of Armaments

The Christians first approach to the problem of disarmament is a spiritual one. In repentance, he will recognize his own implication in the world's guilt. As long as weapons of mass destruction have not been abolished or brought under international control, he must urge patience and restraint. Brought face to face with power drawn from the universe itself, he must insist upon responsibility to the Ruler of the universe.

The effort to secure agreement on a system of effective regulation and control under the United Nations has thus far met with no success. . . . Thought might profitably be given to the appointment of a small committee representing both governments which would meet in seclusion to seek a common approach, . . . with the understanding that no findings would be made public unless agreed upon by both governments and only thereafter would be submitted to the U.N. Disarmament Commission for debate. This may sound almost facetious, but it illustrates a condition which may have to be met in order that competition in armaments may give way to co-operation in disarmament.

At various times, the C.C.I.A. has announced the position that the reduction of armaments is not merely a mechanical or mathematical proposition bu above all a . . . moral problem. . .

City Pastors Face Their Problems

By MURRAY H. LEIFFER

This review of the Convocation on Urban Life will give background for the 1955 mission study of the church in the city.

THE FUNDAMENTAL responsibility of the Christian minister is always he same: to present the Gospel so winomely that people will accept Jesus Christ as . . . *the way, and the truth, nd the life.* . . . This is true regardless f the type of community in which he vorks—urban or rural—or even the ulture or language of the people.

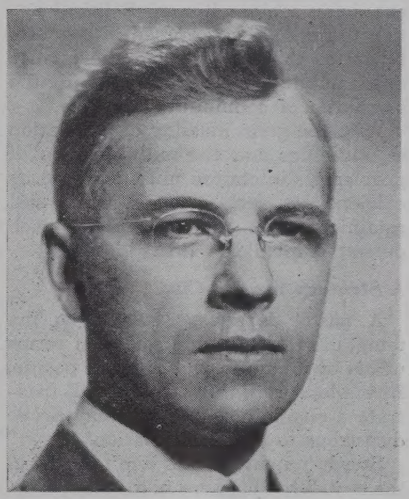
The stability of population, patterns f association, standards of family loylty and community morality, as well as ountless other factors, should neverheless influence the *manner* of presntation of the Gospel. They need to e taken into account in the organizaion and work of the local church.

The Pastor Is a Strategist

Every alert minister recognizes at east four general responsibilities. First, e is a priest for the people, conductng the services of worship and perorming the sacraments. Second, he is a astor, ministering to the personal piritual needs of his congregation. Third, he is an administrator, responsile for the church as an organization.

The fourth responsibility, overlooked y some in the concern for the other hree, is that the minister is a strategist, lanning a campaign to make his church more effective witness in the total ommunity.

The challenge facing urban churches ay be seen in the fact that the popuation in cities of 10,000 and over inreased, between 1850 and 1950, at approximately eight times the rate of rowth of the total population until now ver half of the population lives in such ities. If we also consider the populaon of the burgeoning suburban comunities around larger cities, it may be aid that approximately two thirds of ll Americans are now urban dwellers. This urban growth is continuing in



every section, but is particularly marked in the south and west.[1]

The city presents distinctive problems and opportunities. A Convocation on Urban Life in America was held in February, 1954 (convened by the Methodist Department of City Work), bringing together in Columbus, Ohio, more than one thousand and two hundred delegates from all parts of the nation "to consider the findings . . . and to plan creatively so that our Methodist churches can minister more effectively to those who dwell in urban areas."

In order to derive a maximum of value from the experiences of others, both in the definition of problems and in proposals for their solution, seminars and study projects were initiated six months in advance by practically every annual conference. Eight "round tables" scattered over the country, analyzed the issues, reviewed summaries of the work of annual conference committees, gathered data independently, and finally brought a seasoned report to the Convocation.

These reports furnished a running start for the discussions in sectional meetings. A minimum of time was spent in formal addresses and a maximum in the lively exchange of ideas among the delegates in organized sectional meetings and informal discussions. The following highlights may serve to guide pastors of churches in the city.

Leadership

Every church (especially in areas of high population mobility) is faced with the ever-present problem of recruiting and training lay leadership.

Wise pastors, with the help of experienced lay people, devote much thought to this subject, bringing new members quickly into positions of some responsibility, discovering new types of church work which lay people can successfully perform, supervising directly or indirectly those accepting new tasks, and making sure that each assigned task is worthy of the labor to be spent on it. Some churches use the Nominating Committee as a personal committee.

It has often been assumed that the large majority of our ministerial candidates are drawn from rural territory. This is sometimes given as one reason why some pastors have difficulty in understanding the factory worker and the urban situation, and why some do not recruit young men for the ministry from their congregations.

A study recently made of men enrolled in the ten Methodist seminaries, however, showed that as many ministerial candidates were sons of craftsmen and operatives in industry as were sons of farmers. The report shows that 51.7 per cent of these men were living in cities of ten thousand or more at the time they made their decision to enter the ministry. An additional 16.5 per cent lived in communities of twenty-five hundred to ten thousand, many of them suburban to metropolitan centers. City populations *can* furnish ample leadership for the church, lay and ministerial.

Church Programs

No longer can a church in the city carry forward an "inherited" program and hope to survive in a changing community. The repetition of routine activities must be replaced by a carefully planned program to meet the varied spiritual and social needs of the people who live in the area. In our generally secular society, even church members must be educated in the function of worship.

To continue an organization simply because it has existed in the past makes no sense today. A men's club should be started not because "every church

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[1] Other data, confirming the importance of urban life, urban mobility, and urban Methodism, will be found in *The Church in Urban Life—a Fact Book* (68-page book of charts and tables), prepared by a research committee for use in the Convocation. Copies are available for fifty cents from the Department of City Work, Division of National Missions, 150 Fifth Avenue, New York 11, N. Y.

should have a men's club," but because there are tasks which the men of the church can see and, by carrying them out they can express their Christian convictions.

Long term planning, on a democratic basis, utilizing the special knowledge and skills of church members, will bring vitality and a sense of purpose to the whole church.

Evangelism

Reaching the unchurched and *developing the fellowship* are two interrelated responsibilities. The unchurched cannot be reached unless there is a concern on the part of the pastor, and the people. The church should offer a religious program which will attract them and meet their needs.

The first step is a frequent canvassing of the community, to discover and invite the newcomers. The greater the mobility of the people, the more often this must be done.

The unchurched, however, are never fully reached until they become genuinely a part of the fellowship of the church. Some churches fail to make the initial contact, aiming their program primarily to serve those already in the fellowship. Others fail mainly in the second half of the process; newcomers are not integrated into the various groups in the church and, like good seed thrown on hard ground, they wither away. Evangelism, the central function of the church, comprises both responsibilities.

While Methodists gave $312,110,952 in 1953 to their churches for all purposes, which is a sizable sum, the average family contributed less than it spent for telephone service, electric lights, or tobacco. As ministers and laymen have testified, members who give generously feel more a part of the church and derive greater spiritual value from it.

In like manner, stewardship of time must be brought again to the consciousness of our people. Churches which make such an emphasis have no shortage of lay leadership and benefit by a deep sense of common purpose.

This feeling of fellowship in action permeates the worship service, and there is no difficulty in raising funds for the church's program.

Specialized Ministries

The Christian Church was not founded to live to itself, but to transform the world, beginning with the community where each congregation lives. To this end, pastor and his people must periodically study their community and its needs and voice their faith in the following areas:

". . . brotherhood in race relations. The preservation of civil liberties. Concern with labor-management relationships. A sense of justice and judgment in the rightness of peace . . . rather than the inevitability of strife and warfare. Adequate planning for city children of the pre-school and elementary age. Better ministry to women who are without families. More concern and help for the disinherited and dispossessed who wander our streets in isolated loneliness. Enlarged services to those who are members of our armed services and live in large camps near our cities. Provision of Christian community experiences for senior citizens. Political action to improve government. Responsibility for the freedom and the quality of the public schools. Action to raise the standards of community morality."

With the great massing of population in our cities and the multiplication of problems, the church must increase its efficiency in such services, while still retaining its warm concern for each person as a child of God.

A Strategy for the City

A pastor is always subject to the temptation of thinking solely in terms of his own church and his own people. In the long run, this attitude will frustrate a city minister and it may prove disastrous to the denomination.

Surely no church can live to itself in the city. What happens in the local community and also in the total urban region will inevitably touch each local congregation.

Consequently, it is a responsibility of those in administrative authority to develope an over-all strategy in which every church has a part. Naturally, pastors and laymen of local churches should be aware of this strategy. A master plan for the church, taking cognizance of expected changes in the city and its environs for the next ten to twenty years, should be evolved for every city.

The first step toward such a strategy is to become familiar with the studies and recommendations that have already been made by the city (or regional) planning board. This board is ordinarily an official body supported by taxes. Its aim is to encourage and direct the growth of the city and to further the total public welfare. Religious leaders will find the directors of the planning board responsive and eager to be of assistance.

A second step is to make a detailed study of the present churches—the distribution of their memberships, the effectiveness of their outreach, and their prospects for the future.

The third step is to study interdenominational relationships and responsibilities. No one communion can serv all of the areas of the city. Duplicatio of effort should be avoided.

The fields requiring most attention the development of a strategy are th inner city (the downtown district wi its central church, and the areas of ur derprivilege with the specialize churches frequently found in such se tions) and the peripheral regions, eith within or outside the city boundarie where vacant tracts quickly becom new residential sections.

Common weaknesses resulting fro the absence of a carefully designe strategy are: (1) failure to provic suitable churching for people in th inner city.

(2) the closing of churches whic could be revitalized;

(3) failure to start churches in ne subdivisions soon enough;

(4) selection of a site for a ne church which is too small or poorl placed;

(5) unnecessary overlapping wit other denominations;

(6) failure to stimulate already-es tablished churches to a realization their missionary responsibility withi the city.

These weaknesses can be remedie only by alert administrative leadershi supported by informed and concerne pastors and laymen.

Public Relations

It is important to the life of Method ism in cities to keep the larger com munity informed as to its goals, pro gram, and achievements. By using a of the devices at their disposal, th churches of the city should strive maintain effective public relation Everything from the bulletin board an the appearance of the church itself the use of newspaper space, radio, an television can play its part.

It is impossible in this short space give the reader an adequate summar of the wealth of insight, the variety examples of effective work, the fund practical suggestions which emerged i the preparatory work and the section meetings of the Convocation.[2]

It is also difficult to convey to any one who was not present the sense earnest purpose, the deepened fellow ship in common endeavor, and th enthusiasm which characterized th ministers and laymen who met Columbus; yet each delegate mu surely have carried some of the insp ration back with him to his own confer ence, to share with his fellow worker

[2] A full record of the work in the section meetings as well as other pertinent material m be found in *Methodism Looks at the City*, t official 236-page report of the Convocation, ava able for $1.00 from the Department of City Wor

houghts of Peace at Christmastime

HIS CHRISTMAS there is no war in the world—
and yet there is no peace. The wounds of conflict
ong the nations now seem closed, but the tensions
these days, for the moment hidden, have not ceased.
Amidst these latent tensions, Christians around the
rld find themselves again preparing to celebrate
e Incarnation of our Lord. As we tell the story—
old, yet always so fresh—our hearts will be stirred
the song of the heavenly host in a region near
thlehem,

Glory to God in the highest,
And on earth peace among men with whom he
is pleased.

we hear the Christmas story again our thoughts
e naturally turned to the universal yearning for
ace.

The peoples of the earth are longing for a hope—a
pe that Christians have found in the good news they
oclaim. We hear their voices crying out from Hong
ng and Berlin, from Jerusalem and Saigon. And if
tune our spirits more closely we can sense, too,
e longing for peace in the hearts of men and women
Warsaw and Moscow and Peking.

After Christmas Methodists will be entering what
e hope will be a period of intensive study and action
rected toward making some contribution to world
ace and order. Significantly, this effort will be in
rt a reaffirmation of support for the United Nations,
hich is one of the subjects on which pastors are asked
preach in February. The United Nations is certainly
t to be "worshipped" as in itself a *hope* for peace; it
a political instrument of the nations with which they
e continuing to work together toward a peaceful
rld. It deserves, therefore, the support of the Chris-
n churches who see the ultimate hope of the world
Christ.

The peace of the nations is a most serious matter
at requires our deepest faith in God, and our best
ought and action. It is not enough to place such mat-
rs in the hands of slogan-mongers and publicists.
either religion nor Christmas nor the peace of the
rld will be saved by any shallow religiosity.

Attention is called every day to a revival of religion
at is taking place these days. Some of it is genuine
d wholesome. But, as well as we can observe, in
ny places the waters run shallow under the broad
rface of this religious interest. We must ask what
nd of religion is taking hold of our people. Only
at which comes from the deep springs of the Gospel
ll have stamina enough to bring the peace on earth
out which the angels sang.

The tough question that always arises is the one as
what the churches can do in a concrete way that
ll really make any difference with regard to world peace. To answer this question we must first think about the distinction between the things that make for peace and the things that make for tension.

In an analysis of subjects of forty-two speakers in the general debate which opened the ninth session of the United Nations General Assembly, it was discovered that three matters were uppermost in the minds of the speakers, and thus we assume in the minds of the leaders of the nations they represented. The matters were disarmament, peaceful use of atomic energy, and the widening gap between living standards of the "developed" countries of the world and those of the "undeveloped" countries.

If we see these three matters in their relationships to each other, we shall see some of the underlying causes of the world's tension and hatred and fear among the nations. The millions of people in Asia and Africa who live precariously—many on the verge of starvation—cannot understand when the nations of the well-fed West refuse to help them more than they do. It will do little good to talk about armament or disarmament, so long as we are unwilling to do something on a world basis about the conditions that breed hatred, fear, and tension.

But peace begins at home. As a nation we can never do what we ought to do about helping other peoples if the moral fibre of our own nation is weak. There can be no trust among the nations until we can trust each other. The church has the task of working ceaselessly among our people to bring a response in character —yes, even in self-giving love—that will lead them to see their responsibilities in this modern world.

There are some things that the churches can do directly.

They can declare their support of the United Nations and work to convince others in their communities of the importance of this instrument of peace.

They can help to provide sponsorships for refugees who are waiting in crowded camps for the opportunity to come to a better land than they have known and begin life anew.

They can pray for peace: And many things are wrought by prayer.

They can study to avoid confusion about the meaning of the *Christian hope* for this world.

One thing the churches must not forget is the nature and purpose of the peace we seek. It was well pointed out on the opening day of the World Council Assembly in Evanston by Professor Edmund Schlink. We do not seek peace in order that we might be at ease in this world. Rather, we seek peace in order that the Gospel might be preached, and that many through the Gospel might be saved.

At Christmastime our minds are turned to thoughts of peace. But the peace that Jesus promised was of a kind that this world does not always seek.

Peace I leave with you; my peace I give to you; not as the world gives do I give to you. . . .

Preview

Student Recognition Day

Two types of materials have been prepared for use in the local church observance of Student Recognition Day, December 26.

A worship service, similar to services used in previous years, has been written on the theme, "A High Calling." This service has been mailed to pastors by the executive secretaries of the annual conferences. Additional copies are available from the Department of College and University Religious Life, P. O. Box 871, Nashville 2, Tennessee.

Pastors interested in developing their own program for Student Recognition Day will find suggested materials in the September-October issue of *Church and Campus*. This material is entitled "Faith and Hope in This Age," and found on pp. 7-11.

Methodism in Greatest Building Movement

"Methodism is in the midst of the greatest building movement in its history," asserts Earl R. Brown, general executive secretary of the Methodist Division of National Missions. More than seven million dollars has been raised by Methodists for new churches and church improvements in the past two years.

"It is too early to report on the number of new congregations organized, but it is safe to predict that the years 1952-56 will witness more new congregations started and more new buildings provided than any other similar period in church history," the national missions executive has reported to the Methodist Board of Missions.

The depression of the 1930's and the restriction on building materials during World War II had put the church twenty years behind in its normal building program by 1950, according to Brown.

"During these same years, population was growing at an unprecedented rate; hundreds of new communities were growing up around older cities, while industrialization was creating new towns and cities where none had existed," Brown points out.

To meet its share of the need for new churches, the Division of National Missions of The Methodist Church estimated that fifteen million dollars would be required. This sum was based on a survey conducted by the Section of Church Extension which revealed that 1,500 new congregations could be organized if assistance for leadership and building were available.

Modern Church Design Here to Stay

CHICAGO (RNS)—Churches in the contemporary design are here to stay, according to C. Harry Atkinson of New York, executive director of the National Council of Churches' Bureau of Church Building.

Atkinson, addressing a Conference on Christian Education and Church Building here recently, gave these reasons for the trend:

(1) Young architectural students are taught contemporary design today and no longer are schooled in classical styling.

(2) A wealth of new building materials and constructions are available today.

(3) Today's churches are planned primarily as functional meeting places, not "as huge monuments into which the functions are forced."

(4) The nation's architects yearn to produce ecclesiastical architecture "reflecting American democracy and religious enthusiasm."

(5) The cost of skilled craftsmen necessary for classical building is prohibitive, especially that of "glorious, real Gothic work."

Eighty-five church architects and denominational education and church extension officials attended the meeting, called by the National Council to study the nation's half-billion-dollar-a-year church-building boom.

The figure is conservative, Atkinson said, because it is based on incomplete building permit statistics.

Many congregations have turned to building their own churches, he pointed out. Some wind up with strengthened church spirit and beautiful buildings, others with "botched up" buildings that repel people, he said.

Atkinson said provision for modern, adequate Christian education facilities is one of the churches' big problems today, an important one because half of every church dollar is invested there.

He advocated big windows "so the children can look out, a well-equipped play yard, drama facilities, pleasing pastel-colored walls, and housekeeping toys. Church schools must meet the child's needs, and 95 per cent of the child's life is play, he said.

Atkinson was commissioned to write a report based on findings of the meeting, the first of its kind ever held in the United States.

Agencies Act to Encourage "Christmas for Christ"

Some instances of community ac to make Christmas a holy observa are reported by the Methodist Boar Temperance. It is suggested by board that a continuation of this mo ment across America would be a nificant step in a "Christmas Christ."

Last year, it is reported, chu councils and other interested comr nity agencies:

1. Asked local radio stations, tele sion stations, and newspapers to vol tarily refrain from advertising alcoh beverages during the Christmas sea —at the same time sent letters of cc mendation to those which did not ca alcohol advertising year 'round.

2. Suggested to groups of busine men that they emphasize the true me ing of Christmas to their workers discourage the use of alcoholic bev ages at office Christmas parties. T found backing for such a movem from local traffic authorities because the rising incidence of drinking-a driving accidents caused when pec started for home with some "Christr cheer" under their belts.

3. Were successful in finding gro of citizens who would pool funds to newspaper, radio, and television adv tising to spread the idea that Christr was Christ's birthday, not a pagan ce bration. Some local papers and stati donated space and time as a "pul interest" feature.

4. Prepared special programs panels for radio and television, and use before civic groups and in scho on the true meaning of Christmas its observance in foreign lands, alw reminding the audience of the day's ligious significance.

5. Joined in the Christmas par with floats sponsored by various orga zations designed to spread the "Chri mas for Christ" idea. Safety coun chipped in with floats featuring "Don't Let Death Take Your Holid slogan; urged people not to drink drive, especially at Christmas.

6. Encouraged pastors of lc churches to deal with the commerci zation of Christmas in special serm during the Christmas season.

Attendance Crusade

The nation is being invited to pa cipate in a church attendance crus sponsored by the Methodist Board Evangelism, according to a staff me ber of the board.

Theme of the crusade is to be, "C is our Strength—Attend church ev

ek, pray every day." This captures twofold emphasis on church attend-e and daily prayer.

The appeal of the Board of Evange-n is being made to Protestants, tholics and Jews. "Other religious lies, civic and fraternal groups, or, and management of industry are ng invited to make this emphasis in way they so desire." The period of crusade is to cover the first three nths of 1955, extending from Janu- to Easter Sunday.

stors' Seminars Treat orkers with Youth

C. GLENN MINGLEDORFF

With the spring annual conferences porting a gain of 59,196 new members the Methodist Youth Fellowship this ar, the Youth Emphasis movement roughout our church has shifted from to high gear. The continued increase youth membership and the steady wth of youth departments will make gent the need for more trained adult rkers with youth.

One of the long standing problems of pastor has been to find adult work- with youth who are willing to work h young people and who are ade- ately trained. The General Board of ucation is aware of the need in the al church to recruit, train, and moti- te adult workers with youth.

Through this awareness a program s been developed that is designed to lp pastors secure and train capable rkers. In the early months of 1955 ny of our annual conferences will be rticipating in this program, and this icle is simply to bring you a preview.

Pastors' seminars are to be conducted for the purpose of assisting the pastor in recruiting, training, and motivating adult workers with youth. It is suggested that the pastors' seminars be held in January on a district level with the district superintendent presiding.

The proposed schedule calls for the seminars to begin at 10 A.M. and last to 4 P.M.

It is hoped that through the activities of the day each pastor will (1) better understand the youth situation in his own church, (2) see more clearly the developmental needs of youth and how his church meets these needs, and (3) discover, recruit, develop, and train new workers and those already in service.

A brief questionnaire is being sent to each pastor by the district superintendent about a month before the seminar. This questionnaire is designed to help each pastor evaluate the youth situation in his own church and community.

The questionnaires will be returned to the district superintendent for compilation before the pastors' seminar in order that the group may see the total youth situation throughout the district. The questionnaire will prompt a forthright discussion of the youth problems within the district and what the churches can do to answer these problems. A dedication service of worship will close the pastors' seminar.

The seminars should then be followed by a series of district or sub-district meetings for adult workers with youth. The pastor's responsibility will be to see that his adult workers are present at these district meetings.

These meetings are to be held once a month from February through May, 1955. The February meeting will strive to help workers with youth and potential workers grasp the crucial significance of the program of Christian education of youth, and to help them accept their appropriate responsibility for this program in their local churches.

The March training session will deal with the topic, "Strengthening Faith"—their own faith and the faith of the members of their M.Y.F.

In April the group will cope with the problem of improving the M.Y.F.

Then in May the session will help the adult worker acquire techniques for reaching unchurched youth and make plans for recruiting youth for the M.Y.F. and the church.

It is planned and hoped that these monthly district meetings will instil in the adult worker with youth the desire to continue these monthly meetings on the local church level.

It is said that the key to the Youth Emphasis is the adult worker with youth. The pastors' seminars will be the beginning of what could be a great movement in securing consecrated and trained adult workers with youth.

This program is an integral part of the current Methodist Youth Emphasis.

A "Christmas for Christ" movement on a nation-wide scale is being sponsored by the Methodist Board of Evangelism. This is the symbol of the movement.

New Apartments Under Way For Theological Students

Drew University recently laid the cornerstone for a new $580,000 apartment dormitory for theological students. Contributions from 946 Methodist churches in the Troy, New York, New York East, and Newark Conferences have made the project possible.

President Fred G. Holloway presided at a Founders' Day Ceremony on the site of the new building.

At a convocation attended by more than 400 persons in the Drew Chapel, Dean Bernhard W. Anderson of Drew Theological Seminary attributed the present-day spiritual awakening to the exchange of ideas among Christians, non-Christians "and the diverse traditions represented in the ecumenical church," all of which are commonly concerned with the meaning of life.

Churches Getting Ready For Commitment Day

Since World Temperance Day in October, preparation for the December 5 observance of Commitment Day has been under way in many local churches across Methodism.

An annual event, Commitment Day provides individual church members and family groups with a special opportunity for making Christian decisions regarding the use of beverage alcohol.

Theme for 1954 is, "Commitment to

Abstinence—A Step in Christian Living." Methodists believe that a decision to abstain from the use of alcoholic beverages is a logical outgrowth of their commitment to Christ, the Board of Temperance emphasizes.

First Church-Sponsored Refugees Arrive

"I am very happy to be here; I thank you."

These were the words of the orphaned Latvian boy, Gunnar Springis, one of the seventy refugees who were in the first church-sponsored mass arrival under the currently effective Refugee Relief Act. The words were said to a group of church leaders at a resettlement conference sponsored by Church World Service in New York.

Beside him when he spoke were Mr. and Mrs. Fritz Springis, his grandparents who immigrated to the United States three years ago under the former displaced persons program. Springis is now minister of the Lakota and Ledyard Methodist churches in Iowa.

The Methodist Committee for Overseas Relief helped sponsor twenty-one of the new arrivals. Besides Gunnar, the MCOR-sponsored group included a Moslem father and seven children, the eldest boy of whom—having first escaped alone to Greece—went back behind the Iron Curtain to rescue his father and six brothers and sisters.

These twenty-one are the first of 5,000 refugees who may come to this country under Methodist assurance if MCOR is successful in obtaining sponsors for them. Sponsorship includes housing and job assurances and guarantee that the refugee will not become a public charge.

The secretary of promotion of the Refugee Resettlement program of MCOR estimates that 2,500 sponsors will be needed. Many of the refugees will come in family groups.

Visas will be issued under the Refugee Relief Act of 1953, which allows a total of 214,000 non-quota visas for refugees. The law expires in December 1956.

There is great urgency for immediate sponsorship offers, according to MCOR. It takes an estimated eight months for an offer to be processed after assurance forms have been completed. Delay in sponsorship offers could mean that all of the assurances may not be processed before the expiration date.

Persons interested in sponsorship should write Miss Elizabeth M. Lee, Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York.

Assembly of Agencies

Members and staff officials of virtually every general board and commission of The Methodist Church will meet in Cincinnati, Ohio, between January 7 and 15, 1955.

The schedule of meetings of the nineteen boards and commissions involved was adopted at a meeting of a committee of representatives held in Cincinnati last February.

Committees were named as follows:

Executive: Bishops Arthur J. Moore, Ivan Lee Holt, Clare Purcell, Donald H. Tippett, Charles W. Brashares and Thomas B. Lugg, D. Stewart Patterson, Henrietta Gibson, John Q. Schisler.

Program: Bishop Holt, chairman; Bishop Tippett; Bishop William T. Watkins; Mrs. Frank G. Brooks; Robert G. Mayfield; Robert F. Curl; Frank W. Bevan.

Local Arrangements: Claude Garrison, chairman.

Display: E. Harold Mohn, chairman; Earle MacLeod.

Publicity: Ralph Stoody, chairman; Harry C. Spencer; Arthur West; Gaither Warfield; and public relations director of Ohio Area.

Transportation: Thomas B. Lugg, chairman; James E. Hoge.

The committee on Program met in Chicago in July.

Following is the schedule of meetings of the several agencies as adopted:

Board of Missions: Woman's Division, January 7, 8; other Divisions and Board, January 10, 11, 12.

Board of Education: January 10, 11, 12.

Board of Evangelism: January 11, 12.

Council of World Service and Finance: January 12.

Board of Social and Economic Relations: January 14.

Commission on Chaplains: January 14.

Commission on Promotion and Cultivation: January 14, 15.

Board of Lay Activities: January 11, 12.

Board of Temperance: January 14, 15.

Board of World Peace: January 11, 12.

Board of Hospitals and Homes: January 12.

Board of Pensions: January 11, 12.

Radio and Film Commission: January 9.

Commission on Public Relations: January 14.

Methodist Committee for Overseas Relief: January 14, 15.

Board of Publication: January 12.

Commission on Deaconess Work: January 14.

Advance Committee: January 9.

Coming Events

Information for this section sh reach the office of *The Pastor* six w before the event is scheduled to place, or as far in advance as pos —Ed.

Nov. 22-Dec. 11—Seminar for new ex tive secretaries of Annual Confer Boards of Education and Interb Councils, Board of Education Buil Nashville, Tenn.

Dec. 5—Commitment Day. Theme: "C mitment to Abstinence—A Step in C tian Living."

Dec. 7-9—Annual meeting of the Meth ist Curriculum Committee, Nash Tenn.

Dec. 12—Universal Bible Sunday.

Dec. 13-15—Negro College Presid Meeting, Board of Education Build Nashville, Tenn.

Dec. 13-17—Meeting of executive se taries of all Annual Conference Boar Education, Nashville, Tenn.

Dec. 25—Christmas: The Birth of Lord.

Dec. 26—Sunday after Christmas.

Dec. 26—Student Recognition Day.

Dec. 28-29—Biennial meeting of chairm and registrars of Conference Boards Ministerial Training and Qualificati National College for Christian Work Kansas City, Mo., sponsored by Boar Education. All annual conferences continental United States will be rep sented.

Dec. 28-30—Annual meeting, Council the National Conference of Metho Youth.

Dec. 31—New Year's Eve (Watch Nig

Jan. 1—Festival of the Christening.

Jan. 2-9—Universal Week of Prayer.

Jan. 5—Twelfth Night: Epiphany Eve.

Jan. 6—Epiphany.

Jan. 7-15—Members and staff officials every general board and commission The Methodist Church to meet in Cle land, Ohio. See news item for spec dates for each agency.

Jan. 8-10—Association of Methodist Th logical Schools, Hotel Sinton, Cincinn Ohio.

Jan. 10-11—National Association of Me odist Schools and Colleges, Cincinn Ohio.

Jan. 16—Missionary Day.

Jan. 16-22—Church and Economic Week.

Jan. 25-27—Seventh annual Minist Convocation at the University of Sou ern California, co-sponsored by Southern California Council of Prot tant Churches and the University Southern California School of Religi Bishop Gerald H. Kennedy of Angeles and Nels F. S. Ferré of Vand bilt University will be the princi speakers.

Jan. 30-Feb. 6—Youth Week.

Social Security for Ministers

y CHARLES L. CALKINS

Now ministers may be covered by Social Security on a voluntary, self-employed basis. This article interprets the new law as it applies to ministers.

FFECTIVE January 1, 1955, Social Security coverage will be available any duly ordained, commissioned, or ensed minister in the exercise of his inistry. The coverage will be on a luntary basis as self-employed.

Methodist ministers, whether minisrial members of an annual conference approved supply pastors, will be eliole for coverage. This privilege is also tended to citizens who as ministers e serving as missionaries in foreign untries.

It will be important for Methodist inisters who desire continuous cover-e as ministers to keep their minisrial standing intact, however. This ll be especially true of approved supy pastors and licensed local preachers. hile it is the service rendered by the inister that counts, such service must as a recognized minister of some tablished church. For Methodists, the inisterial status is determined by the nual conference.

A second requirement is that, as a ly recognized minister, a person must ceive not less than $400 *net earnings* ring a taxable year as compensation service as a minister. A minister ose net earnings from the exercise his ministry are less than $400 during e taxable year will not be permitted cial Security coverage for that year. e taxable year for most ministers ll be the calendar year.

verage Not Automatic

While a minister may be entitled to cial Security coverage, he will not covered automatically. It will be necsary for every minister who desires verage to file voluntarily a certificate dicating his intention. Under the prosions of the Social Security law, the nister is automatically excluded from verage. Therefore, in order to reverse this exclusion it is necessary to file a certificate which is in the nature of a waiver of the right to be excluded.

In filing the certificate, each individual minister is on his own. No church which he may serve and no annual conference in which he may hold ministerial relationship can make any decision in the matter for him, nor can such organization participate in any way in his Social Security coverage. To secure coverage the individual minister, being duly qualified by holding officially recognized ministerial relationship in a church, will file his certificate as required by law.

Some ministers, however, may desire to be excluded from coverage in the Social Security program. Since the service of a minister performed in the exercise of his ministry is automatically excluded from Social Security coverage, unless the required certificate has been filed, the real decision for ministers preferring exclusion will be to determine for certain that exclusion will be in accord with their long term desires.

Time Limit Specified

There is a time limit specified, during which the final decision must be reached. Generally speaking, ministers who are presently serving will have a maximum of a little over two years to reach a final decision and to act accordingly. In order to secure coverage at all, any minister presently serving will be required to file a certificate prior to April 15, 1957. If a minister desires coverage for the year 1955, however, the certificate must be filed prior to April 15, 1956.

On the other hand, there is good reason for the minister who has reached a decision to seek Social Security coverage to obtain his Social Security card and to file the required certificate as early in 1955 as may be convenient. Thus, he can feel assured that his record is in good order.

The minister, who is nearing or has passed age 65, should certainly file his certificate soon after January 1, 1955, if he has determined to request coverage. It will be important for him to secure at least six quarters of coverage as soon as possible. Otherwise, ill health might make it impossible for him to secure coverage for a sufficient length of time to become fully insured and to qualify himself and his wife to receive the monthly benefit payments.

Decision Irrevocable

If a minister has filed a certificate, he will be required thereafter to continue. The decision registered by filing the certificate will be irrevocable. It would be utterly impracticable for the Social Security program to permit a minister to enter and leave at will. Therefore, a minister who may be considering the desirability of coverage should be aware of the fact that the decision is for life.

If a minister presently serving fails to file the required certificate prior to April 15, 1957, he will not be permitted thereafter to reverse that decision. Such minister will not be permitted at any later date to file a certificate. Thus, the time limit will apply in two ways: those who file will not be permitted to withdraw, and those who fail to file will not be permitted to enter at a later date.

Those ministers who are ordained, commissioned, or licensed by a church at some time after January 1, 1955, will generally have two taxable years after the date of beginning service to file the required certificate. Again, the young minister who does file a certificate will be required to continue coverage, while the young minister who may fail to file the certificate within the time limit allowed will be excluded automatically from coverage.

A young man about to enter the ministry, therefore, should give serious consideration to this matter. He will be allowed two years to make an irrevocable decision, which will cut both ways. The decision *to file* a certificate will require lifetime inclusion in the Social Security program. The decision *not to file* will result in lifetime exclusion from the Social Security program in so far as it relates to service performed as a minister.

When a duly ordained, commissioned, or licensed minister has filed the required certificate he will receive a Social Security card and number like all other participants in the program.

Minister Pays Tax

Thereafter, the minister who has elected coverage will be required to pay a Social Security tax annually on the same basis as other self-employed persons. This tax, under present practice, will be paid at the same time that the income tax is paid and will be reported along with and as part of the income tax return. [*Continued on next page*]

Charles L. Calkins of Chicago, Ill., secretary of the Methodist Board of nsions. His article has been reviewed George A. Huggins of Philadelphia, ., who is actuary for a number of urch pensions boards.

Most ministers use the calendar year as the income tax year. However, it is possible that some ministers, as some persons in other occupations, may have selected an income tax year beginning and ending at some different dates than January 1 and December 31. In any case, a self-employed person is required to use his income tax year for determining, reporting, and paying his Social Security tax.

For all self-employed persons, the 1954 Social Security law set up the following annual Social Security tax schedule, which is based upon net earnings up to $4,200:

1955-1959	3% of net earnings
1960-1964	3¾%
1965-1969	4½%
1970-1974	5¼%
1975 and after	6%

It should be noted that the tax schedule has been changed from time to time in the past. While the schedule quoted above is the one to be in effect after January 1, 1955, Congress may further change it in later years.

Net earnings for the minister will mean compensation received from the church or organization on account of service performed in the exercise of his ministry. Also included will be baptism, wedding, and funeral fees, as well as earnings received on account of articles or books written. These all are items of income which a minister is required to report as subject to income tax.

Not included as net earnings will be the rental value of a parsonage or the cash received from the church and paid by the minister as rent for or to provide a home. Also, not to be included will be any expense items paid by or reimbursed by the church.

Generally speaking, any items for which the minister takes a tax credit for income tax purposes will not be included when determining net earnings for Social Security purposes, either in fixing the tax to be paid or the benefits to be received.

Significance of Net Earnings

It is important to note the significance of net earnings in the Social Security program as it relates to self-employed persons. The individual is usually interested in keeping his tax down. This will be true for all self-employed persons, and ministers are no exception.

However, if net earnings are continually below the maximum of $4,200 per annum and the tax is paid from year to year on net earnings of less than $4,200, smaller monthly benefit payments will be the result. Thus, the practice of keeping net earnings down by reason of deductions for expenses will serve also to keep the Social Security benefits down. For many Methodist ministers this will relate to out-of-pocket expense for car expense, books, magazines, etc.

Beginning January 1, 1955, the Social Security tax will be paid on net earnings of $400 or more but not to exceed $4,200 received during the income tax year by a minister on account of service performed in the exercise of his ministry. Generally speaking, a minister will pay no tax and will receive no Social Security credit for a year during which his net earnings related to his ministry are less than $400.

It should be realized that the limitations on net earnings are subject to change by Congress in the same manner as the tax schedule of percentages. In fact, certain organizations have consistently pressed the case for increasing the maximum base to $5,000 or even $6,000 of net earnings. Thus, at some later date any Congress may (and probably will) change either the schedule of percentages or the maximum net earnings base, or both.

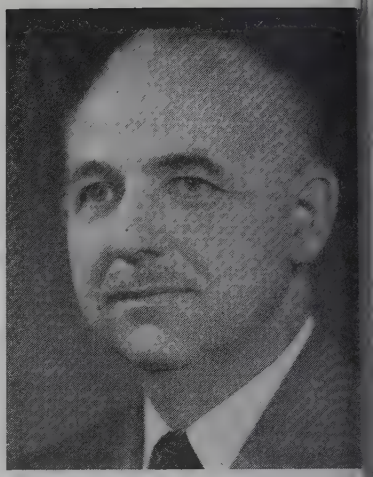
It will be possible for some approved supply pastors, at least, to be included in the Social Security program on a compulsory basis as the employee in secular employment and at the same time be included voluntarily as a licensed minister of The Methodist Church.

A supply pastor might be working at some covered secular employment receiving $3,600 in wages therefor. At the same time he might be serving a church and receiving $1,200 per annum. Since the net earnings from his ministry exceed $400, this supply pastor will be entitled to file a certificate for coverage as a minister even though he is engaged in covered secular employment.

However, the Social Security tax on account of self-employment as a minister would be based on only $600, since Social Security taxes and benefits alike can be based on no more than $4,200 net earnings during the year.

The above could be true also of an ordained member of an annual conference, because whenever a minister is engaged in covered secular employment he is automatically and compulsorily covered in Social Security. There are a few such cases even though The Methodist Church expects ministerial members in annual conferences to give full time service as ministers to the church.

Service performed by a Methodist minister to an appointment made by a bishop is considered to be in the exercise of his ministry, and Social Security coverage related thereto will be on the basis of self-employment.



CALKINS

Special Appointments

In general, it is expected that Social Security regulations that have governed the exclusion of ministers from Social Security coverage will continue to determine on which basis a minister may now be permitted to qualify. The interpretation of the Treasury Department with respect to coverage of the services of Methodist ministers under special appointment is a point in question.

Service rendered by a minister under appointment by the duly constituted appointing powers has been considered to be service performed in the exercise of his ministry. This could be service performed for any church-related organization or institution to which appointment was given by the bishop. The service of a minister performed in the exercise of his ministry cannot be covered as an employee of a non-profit organization. If covered at all, it must be as self-employed.

Under the 1954 Social Security Law as under the previous law, service performed by a minister in the exercise of his ministry is expressly excluded from ordinary Social Security coverage. There has been no change at this point except that the 1954 law does provide a way in which a minister, on his own and voluntarily, may waive his right to exclusion. The required procedure to waive the right of exclusion is to file a certificate requesting coverage as self-employed.

The same required procedure seems to be applicable to the service performed by all ministers performed in the exercise of their ministry. Ministers under special appointment and ministers under regular appointment will be expected to observe the same pattern

verage Requirements

Some ministers will be able to qual- for retirement benefits during the hteen-month period, January 1, 5, to July 1, 1956. To do so the minis- must secure his Social Security card, st file the required certificate within specified time limit, must pay the f-employment Social Security tax for six quarters, must have attained age prior to July 1, 1956, and must have d a claim for retirement benefits.

Most ministers, however, will be re- red to have many more than six arters coverage in order to qualify retirement benefits. A minister who l attain age 65 in the first half of 0 will be required to have a mini- m of eighteen quarters coverage, and he attains age 65 in the last half of 0, 19 quarters of coverage. For a nister who will become 65 years of in 1971, the required minimum erage is 40 quarters.

Having completed the minimum num- of quarters coverage required only itles the individual concerned to re- ve a retirement benefit after reach- age 65. A minister who is covered m January 1, 1955, may not be able work in covered service during every arter from January 1, 1955, until y 1, 1960. However, if during that iod the minister has eighteen quar- s of coverage, his right to claim a irement benefit at age 65 will be as- ed.

On the other hand, under the 1954 w, the self-employment Social Se- ity tax will have to be paid for every r during which a minister's net earn- s were $400 or more, up to the maxi- m of $4,200. Having completed the erage for the required number of arters will not in itself terminate the yment of the Social Security taxes. st ministers who request coverage l be required to pay the Social Se- ity tax every year during their ive ministry.

Methodist ministers who decide to for Social Security coverage, there- e, should expect to be required to ke regular tax payments annually til at least the attainment of age 65, until they qualify for receiving re- ement benefits, whichever date is er.

Unless a Methodist minister drops out the ministry, or takes supernumerary ation during which time he is en- ged in secular work, or becomes dis- e in some way, the Social Security will be required annually in the ent that his service as a minister has en covered under Social Security. ere will be no vacations, voluntary or herwise, from payment of this Social curity tax.

Examples of Benefits

It will be impossible to state the retirement benefits of all specifically because retirement benefits are to be determined on a formula basis as it may be applied for each individual to both net earnings and quarters of covered service. There are variables which in no case can be projected into the future. A few oversimplified illustrations will indicate possibilities, however.

If a minister's net earnings from January 1, 1955, until date of retirement (retirement applied to Social Security coverage not to annual conference relation) should average $350 per month ($4,200 per annum) the retirement benefit would be $108.50 per month, plus $54.25 per month in addition if and when the minister's wife is 65 years of age or over. For minister and wife this would be $162.75 per month.

If the average net earnings were determined by the formula to be $250 per month ($3,000 per annum), then the retirement benefit would be $88.50 per month, plus $44.25 if and when the minister's wife were also 65 years of age or older, making a total of $132.75 per month.

A minister with the required amount of covered service will be entitled to make a claim for retirement benefits to begin upon retirement after attaining age 65. However, even though a minister may have attained age 65, it is possible that he may not be entitled to receive benefits. While under 72 years of age, he will be entitled to receive full retirement benefits only in the event that his net earnings do not exceed $1,200 during the taxable year.

For the first and each succeeding $80 received in excess of $1,200 he would be required to forfeit one month's Social Security benefit. After attainment age 72, however, this requirement is lifted and net earnings may be any amount without affecting the amount of Social Security retirement benefit.

There are lump sum death benefits, and under certain conditions surviving widows may file claims for benefits. There are mother's and children's benefits that will be of special interest to young ministers whose death would leave a surviving widow with one or more dependent children.

A woman must be 65 years of age to qualify for a widow's benefit, but if the widow is the mother of dependent children the mother's benefit and the children's benefit will be paid. The maximum family benefit will be $200 per month, but the ordinary family benefit will range upward from $45 per month, depending on the average net earnings received from covered service and the number of dependent children under 18 years of age.

Church Pension Not Affected

The official pension program of The Methodist Church will be unaffected by the extension of Social Security coverage to ministers. Neither the local church, nor the annual conference, nor The Methodist Church as a denomination, will be permitted or required to exercise any option in the matter. Nor will the church or any of its related organizations be required or permitted to pay the tax.

Each minister will reach his own decision, and if that decision be to accept Social Security coverage then the minister himself will pay the tax. For him it will be a personal decision as to whether he desires to consider Social Security coverage as a desirable investment toward economic security in old age. In so far as The Methodist Church is concerned, the minister's entry into the Social Security program will be considered to be a personal matter over which the church exercises no control.

Some ministers will save by purchasing government bonds; others by owning real estate; others by taking out life insurance policies; and some will file for Social Security coverage as self-employed. In general, the church will applaud every individual effort of a Methodist minister to provide for the sunset years. But, of course, The Methodist Church will do nothing to discount its own pension program on that account.

The pension program of The Methodist Church will be called upon to continue to improve both in the amounts of the pensions paid and the types of protection provided.

Minimum pension schedules for ministers, widows, and minor children are needed while at the same time providing for increased retirement incomes as pension. Death benefits also need to be added. Many of these improvements in more adequate and diversified benefits are now or can be provided in the Ministers Reserve Pension Fund program.

What should annual conferences do? The pension committees of annual conferences have a duty to acquaint all ministers with the fact of Social Security, pointing out particularly that time for requesting coverage is limited. Each group of new entrants will need to be given this information. The decision must be made by the individual.

The annual conference has no right to exercise any pressure upon any minister to enter Social Security. But the annual conference has a responsibility to direct the attention of the ministers to the coverage now made available, and then expect the individual to do what he believes to be best for himself and his family.

Apostle to America

By ARTHUR BRUCE MOSS

Though burdened with organizing the church, Francis Asbury never lost the evangelical zeal in his preaching. He was ordained at the Christmas Conference of 1784.

IT WAS Sunday, October 13, 1771, in mid-Atlantic. A sailing vessel with numerous passengers was laboring in heavy seas, beating back and forth against head winds, gaining slowly on the westward course for Philadelphia.

The entire ship's company—passengers and crew—had gathered in the waist for divine worship, save only the helmsman and such sailors as were required at the sails. The preacher was rather tall and spare, though stoutly muscled. His strong voice carried across the gale, and a depth of consecration lived in his intense gaze and vigorous manner.

Later that day, writing in the *Journal* that had been begun September 2 when the ship left Bristol, Francis Asbury described the service: "Though it was very windy, I fixed my back against the mizen-mast, and preached freely on those well-known words, 2 Cor. 5:20: 'Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.'"

This was the last of a series he had preached the Sunday mornings on the slow and harrowing voyage. The *Journal* records the texts in this order: September 15, "But God now commandeth all men everywhere to repent" (Acts 17:30); September 22, "And they came, and were baptized" (John 3:23); September 29, "To you is the word of this salvation sent" (Acts 13:26); October 6, "How shall we escape, if we neglect so great salvation?" (Hebrews 2:3).

The theme of the day was the fitting climax to the brave, sustained evangelistic effort. He wrote that on September 15 "the sailors behaved with decency"; yet, he said of the ship's company, "they were insensible creatures"; however, "Whilst they will hear, I will preach, as I have opportunity." Still he, "saw no visible fruit," nonetheless, he remembered the words of the wise man, "'In the morning sow thy seed, and in the evening withhold not thy hand.'"

Arthur Bruce Moss is pastor of John Street Methodist Church in New York, N. Y. Wesley Chapel, where Asbury preached soon after his arrival in America, was the first John Street church.

Asbury Knew the Bible

The zeal in evangelism evidenced in this series on the ship remained always at the heart of Asbury's preaching. His knowledge of Scripture was amazing. His daily interest might range from Old to New Testament, from prophet and psalmist to apostle, from the oratory of Moses and the challenge of Isaiah to the tender words of the Savior. "Salvation" was the one key word, even as his thought and utterance was Christ-centered.

The last text recorded in the *Journal* (November 19, 1815), is the glorified Savior's commission to the stricken Saul of Tarsus: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:17-18).

Asbury's ship reached Philadelphia during the day of Sunday, October 27th. His *Journal* records his deep emotions upon attending the evening service at St. George's Church, hearing Joseph Pilmoor preach, experiencing the warm Methodist greeting as "the people looked upon us with pleasure, hardly knowing how to show their love sufficiently, bidding us welcome with fervent affection, and receiving us as angels of God. O that we may always walk worthy of the vocation wherewith we are called!" (*Journal*, Oct. 27, 1771.)

To New York

Ten days later, under instruc
from Richard Boardman, Asbury
Philadelphia for New York. The t
had been spent losing his "sea-le
gaining his first, quick impression
things American. Several sermons
been preached in Philadelphia, an
solemn "Watch Night" service was
served on Monday night, November

The journey to New York was m
by way of Staten Island where four d
were occupied in an intense preach
effort, laying the foundations of the f
circuit he would personally organiz
America.

Monday, November 11, Asbury
Staten Island for New York, cross
the Upper Bay on the small sailb
ferry that plied frequently to the c
Time for the crossing averaged an h
and a half, determined by the set
wind and tide. Thus his first glimpse
New York City was had, just as milli
of other newcomers have viewed
city, in the short run from The Narro
to Manhattan Island.

Crowded houses and twisting stre
already marked New York, although
population was not yet twenty thousa
Stepping ashore at Whitehall, strid
to the Bowling Green at the south
end of Broadway, Asbury found hims
at the heart of the city. The spire
Trinity Church at the head of W
Street, and the steeple of St. Pau
Chapel nearly a mile further aw
beckoned to him.

In these sanctuaries of the Church
England he was to receive the H
Sacrament with Boardman, Pilmo
Wright, Rankin, Shadford, and Capt
Webb—all his companion lay preach
under Wesley. Walking east on Jo
Street from near St. Paul's he came
Wesley Chapel, which Embury a
Webb had built three years earlier, "a
found Richard Boardman there in pea
but weak in body." (*Journal*, Nov.
1771).

Asbury loved New York and its pe
ple from the first day that he walked
streets. Keen observer of amazing
quick grasp, skilled in the art of hum
relations, he instinctively knew th
this strategically placed city must
focal to the growth of Methodism
America.

He set himself to the task of organ
ing effective circuits around it, and
strengthening and deepening the spir
ual vitality of its responsible socie
Immediately upon the conclusion of t
Revolution he was to make New Yo
one of the major points in his ecclesia
tical strategy.

Preaches at Wesley Chapel

The following evening, Tuesday, N
vember 12th, Asbury preached for t

st time at Wesley Chapel. Already is young Methodist Society was curi-sly composite, as New York Method-n would always be.

In the membership were people of itish birth, others from North Ireland, descendants of German emigrees to uth Ireland; American-born whites British, French Huguenot, German Dutch forbears; a group of Ameri-n-born colored people, all slaves, me of whom, however, were to hieve emancipation soon after the evolution and become leaders in the mmunity.

Some were merchants, men of cir-mstance and a measure of social posi-n. Many were artisans, and of the ore simple levels of society. Men who d fought for the king in the French d Indian War were Loyalists in the veloping political tension.

Others, notably young men of Ameri-n birth, were grouped with the patri-s, some actively allied with the Sons Liberty. No one in Wesley Chapel uld forget that melee of only a short w months before when men of the ns of Liberty clashed with a unit of e king's troops on John Street at the ors of Wesley Chapel. Blood had been ed on both sides, and what had been strenuous debate was, from then on, bitter and personalized cleavage in e city.

In the destiny of the days, Francis sbury, newly come from England, that ght stood before such a congregation crowded the Chapel to capacity to liver his first sermon in New York.

Unnumbered texts might have called him—each with the paean of eternal lvation, presenting the centrality of rist in the Gospel. The sheer genius the man, not yet in America even half e time of his voyage from England, is idenced in the verse he chose for this casion—"I determined not to know ything among you save Jesus Christ, d him crucified" (1 Cor. 2:2).

No record has come to us of the out-ne of this sermon, but it demonstrated s utter consecration to the work of the ngdom before and above all else. oblems of administration were eedily to loom, and he had already mpsed their foreshadows. He strove place himself and his purposes in ear spiritual perspective before this smopolitan congregation—an edition miniature of young America.

Barely entered into the American lieu of 1771, in this chapel of Meth-ism whose walls had resounded to e cries of conflict, he gave clear dec-ration that he would not allow his iritual leadership to be compromised any partisan or factional relationship. dulously maintaining this position

Three Lions Photo

Francis Asbury preaching in Wesley Chapel, 1771

across the terrific days so soon to come, Asbury was the only missionary of Wesley who could or would remain in America. He emerged from the chaos as the epitome of the spiritual power that alone could make the nation great.

Ministry to Prisoners

Later in the winter of 1771-72 Asbury and Pilmoor, who had exchanged with Boardman, co-operated in an effort of personal and group evangelism of exceedingly difficult character. Early in February, Pilmoor, visiting the New York City jail, had preached to the men serving sentence upon the theme: "Christ whom God sent to be the propitiation for our sins." Pilmoor wrote that after the sermon he had much conversation with a man condemned to death, "and God enabled me to plead with him in prayer for the life of his precious soul."

The following week, Pilmoor being ill, Asbury kept the appointment at the jail, preaching to the prisoners on the text: "Joy shall be in heaven over one sinner that repenteth." (Luke's record of the Parable of the Lost Sheep.) Asbury also followed the sermon with close, personal conversation and earnest prayer with the doomed man.

On February 21, Asbury then being on Staten Island, Pilmoor, recovered of his illness, attended upon the public execution of the man. In a moment of private conversation in the jail, Pilmoor received confirmation of the man's faith in Christ as his Savior. With permission granted, Pilmoor walked with him to the gallows before the assembled crowds, where he read Psalm 51 (an eloquent plea for the remission of sins), and offered prayer just before the penalty was exacted.

Pilmoor's journal carries this entry: "My attendance upon the poor man who died this day has been of infinite service to the cause. . . . Many were highly satisfied that I went with him to the tree, when all the ministers in the city had forsaken him."

Apostle to America

We recall the declaration of purpose that Asbury wrote into his *Journal* early in the long voyage to America: "Whither am I going? To the New World. What to do? To gain honour? No, if I know my heart. To get money? No: I am going to live to God, and to bring others so to do." "I want faith, courage, patience, meekness, love."

Evangelistic preaching—as to the sailors and the criminals—was to be constant across the forty-five years of his American service. Christ was ever central to thought, purpose, action.

Tender solicitude to all in need, wise guidance to the growing church, imperial vision of the kingdom, the glowing word of devotion to Christ—these are evidences from the first of the vital power of this apostle to America.

Monday Morning

Asleep in the Pew

By JAMES H. JAUNCEY

EVER SINCE Eutychus went to sleep during one of Paul's sermons and fell from the third story window where he had been sitting, people have been going to sleep in church. The curious thing is that a man may not be able to sleep a wink at night because of chronic insomnia; yet when the minister begins: "My text today is . . ." he drops off to sleep like a baby.

In Huxley's awful prophecy *Brave New World* (Harper & Brothers, $3.00) he speaks of a drug called "soma" which the people of that world would slip into their mouths when they had to listen to some important bore. It had the effect of making them completely oblivious, yet preserved for them an appearance of eager attention.

The sermon has scooped "soma" by thousands of years. If a person is too polite or has too much will power to go to sleep, he can develop the ability to let the preacher's words go in one ear and out the other. Meanwhile he can idly daydream or even make concrete plans for the following week.

The reason why the man in the pew has developed this immunity is that he is stuck. You can turn the radio dial and you can flip the magazine page, but once in church you are with that preacher to the bitter end.

Now in the world of journalism brutal power in the hands of the reader has forced the writer to frame his work in a way that will capture and keep the attention. It is no use arguing that the pastor's message is from God and that is enough. Remember what some of those unimaginative cooks in the army could do with that perfectly good food that the government sent out?

Why not learn from these journalistic wizards? You do not have to distort or water down your message one whit; just put it in a way that will command the attention and interest.

James H. Jauncey is professor of Theology, California Baptist Seminary, Covina, Calif.

Capture Attention

You have to start with that introduction, that agonizing period in which the preacher is warming up to really say something. Drop it, brother. Say something arresting and important as soon as you open your mouth, something that will stab them wide awake.

Our Lord's sermons were like that. Remember how He started the Sermon on the Mount? *"Blessed are the poor in spirit, for theirs is the kingdom of heaven."* Just imagine how revolutionary and new that must have sounded to those listening.

Once you have aroused the interest, keep it up. If the interest level drops after your opening, they will feel cheated and then you are sunk. Therefore the opening must always be directly connected with the theme of the message. If it is, you can develop from

there, keeping a unity throughout. It is this unity that keeps them with you.

You say you are an expository preacher? That does not excuse you. An exposition is much more than a series of unconnected commentaries on a few consecutive verses; it is bringing out the underlying message and there is always one there. If you cannot find it, you have no right to preach on that passage!

Application and Illustration

Keep your message down to earth, showing the application it has at every point to their own lives. You may be interested in theological speculation but they are not. It is true that they may have one foot in heaven but they are only too well aware that the other foot is well-grounded on terra firma.

Illustrate it well but keep the illustrations strictly relevant. Illustrations not only throw light on the argument; they also relieve mental fatigue. do not make the mistake of mak them too graphic or else they will still going over them in their mi long after you have proceeded to y next point. Illustrations from daily pay off the best. That is the type Christ used almost exclusively. Do be afraid of a touch of humor. It relieve the psychic tension.

Enthusiasm will do more to sell y argument than the cleverest logic. not ever preach on anything that d not burn you up first. Let them see y eagerness in every word. Such thusiasm is infectious. They will s catch on that for the time being theme is the most important in all world.

Watch your style. A too didactic an essay style can kill listener inter It seems like a contradiction but should avoid all sermonic style like plague. It is the number one sopor Enliven it. Keep it bright and conv sational. Make every one in the cong gation feel that you are speaking to h personally.

Tone of voice is also a vicious int est killer. The curious thing is that conversational tone of a man is of interesting and stimulating until starts to pray or preach, but then— great deal of this affected tone is carry-over from the traditional cha Often the preacher is unaware of Listen to a tape recording of one of y sermons some time.

The End

At the finish do not let the serm just run out. Plan it carefully. The e should be a climax to the whole m sage. Either by a story, an applicati a pithy summary or a spirited exhor tion, it should vividly leave in th minds the essential message that preacher has been trying to put ov Anything after that is anti-climax a should be avoided.

Make the whole thing short. Th ought to be a law limiting all serm to twenty-five minutes. Our L warned that the heathen think they be heard for their much speaking. W you cannot say in that time is not wo saying. Good preparation can save congregation unnecessary cruelty he

The writer said earlier that we sho learn from the journalists. All rig why not analyze the articles in great magazines of our day such *Reader's Digest* and the *Saturday E ning Post* which are read by millio Their message can never be as imp tant as yours but they do know how put it over.

"The sons of this world are wiser their own generation than the sons light." Need it be that way?

Preaching as Therapy

y KENNETH E. SMITH

Some needs of persons with serious problems can be met by the parish minister as well as the hospital chaplain.

MOST pastors are keenly aware as they preach to a particular congre-tion that each individual has his own roblems and needs. Not only do con-regations differ from one part of the orld to another in broad outline, but ithin a small group there are so many ecific needs that we can only hope to eet them in a general way.

Usually we confine ourselves to rea-nable wide horizons and trust that the oly Spirit shall pinpoint the implica-ons to each life. Yet, we know that we nnot be nebulous or platitudinous and ill preach the Gospel.

ust Know Problems

If you were suddenly called upon to reach to the natives of Uganda, you ould be faced with certain problems. side from the practical consideration getting yourself to that remote part Africa, you would want to learn the nguage, study the religious, cultural, d economic conditions, and get to ow the specific problems faced by the gandese.

This ought to be prerequisite knowl-dge for the preacher in any parish. reaching in English about race preju-ce and using the Ku Klux Klan as an ustration will not mean much in ganda. Communication has been ocked. Perhaps, however, it is better t be understood at all than to stumble ong on dangerous ground because you not know the needs and problems of ur listeners.

Institutional preaching is an exacting scipline. The needs of the patients or mates can never be ignored. Indeed, e doctors and other officials are soon nscious of any emotional difficulties

which may be traced to a careless phrase from the pulpit.

As an example of such a preaching situation let us consider the congregation of a mental hospital. The worshipers are known to be ill, though outwardly they are much like any other household of God. They have been allowed to attend chapel because they are not now seriously disturbed. Many of them have had chapel privilege for some time while others are here more or less tenuously.

They have at least two factors in common: they are mentally ill and they come to church to worship and find the help which faith can give. The responsibility of the minister hardly needs to be cited. What can he safely preach? How should he deal with such theological concepts as love, sin, repentence, and salvation? While it is certain that psychiatry cannot dictate what a man of God shall preach, we do have sound advice as to what is disturbing to many patients. It is not so much a matter of *what* we shall preach as it is a matter of attitudes.

What to Avoid

Emotional techniques that are calculated to arouse deep feelings are not acceptable. Many patients have little control when faced with what might seem like rather common emotional appeals. Sad stories or sentimental reflections may start crying or deepen depressions, while shouting or otherwise showing anger is playing with fire. This does not mean that feeling is not expressed, but it does mean that such expression must be wisely modulated.

Arousing guilt feelings in patients already overburdened (or in those allowed to attend chapel because of some improvement) can be nothing short of tragic. A sense of guilt and worthlessness is one of the very frequent characteristics of some types of mental illness.

A little thoughtlessness from the pulpit may undermine the supportive therapy of the entire staff. A patient simply must not be given further grounds for self-incrimination. It is as though after treating a serious burn with all the available medications we then proceed to rub the burned area with sandpaper. Since the total personality is involved in mental illness the analogy is somewhat weak.

Condemnation or pronouncements of judgment are obviously both harmful and unnecessary. Often the patient has already decided that he is being punished. After all, commitment to a mental hospital is a rather serious matter. Society has rejected this individual because he is unable to cope with normal living. It is not only un-Christian, but inhuman, to kick a child of God when he is down.

Direct references to particulars such as the patients, the illnesses, and the circumstances that cause the patients to feel different from others, are apt to cause resentment. It is striking to note how many patients do not feel that they are mentally ill. They insist that a grave injustice has occurred in their commitment. They want to be treated like "normal" people, and many patients can sense paternalistic attitudes. The sermon must by its very nature relate to the patient and his needs, but it must not relate too directly. It is a fine line, but it must be drawn.

Lengthy sermons have no place here. The attention span is often limited and for many patients the passive role cannot be maintained easily. Restlessness and activity will set in rather early and the signal is up for the speaker to begin his concluding thoughts. If he must err in timing, it is especially true here that he should be brief.

These considerations (and they are not exhaustive) may be quite disturb-

[*Continued on page 31*]

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The Season of the Evangel stresses the fulfilment of God's glory in human lives. It extends from January 6 to February 20. Traditional color for Epiphany is white, changing to green on the Sundays following.

EPIPHANY PREACHING

THE CHRISTIAN calendar first consisted of special Christian observances introduced within the long-established calendars of Jewish and Roman life. Gradually, however, the Christian calendar came to exist in its own right.

George M. Gibson, in his excellent study, *The Story of the Christian Year* (Abingdon Press, $2.50), points out that the Christian Year was firmly established in its major outline by the fourth century, Epiphany together with Christmas being the last agreed upon.

Commemoration of Epiphany originally celebrated the baptism of our Lord and began in the Eastern church, most likely among Jewish Christians. Ephraem the Syrian, it is recorded, referred to it in 373 A.D. as the "Feast of the Baptism of Christ." As time went on Epiphany was identified with the Nativity, especially with the Magi. In some sections of the church it is still called "Old Christmas."

The primary emphasis of the season is represented in the word "Epiphany" itself, which means "manifestation." Its purpose is to present Jesus Christ as universal Lord and Savior, the fulfilment of the deepest needs and highest hopes of men the world around.

The season lends itself admirably to a series of morning sermons confirming the recent World Council of Churches appeal for world-wide lay responsibility in evangelism. Evening services could feature a series of biographical sermons on great missionaries, especially those not worn threadbare by repeated reference in sermonic illustrations.

This would also be the time for a series on early Methodist pioneer preachers, which could begin with the use of the film "John Wesley," which is excellent. (Application for this film is made through the Methodist Publishing House serving your area.) Sermons on John Wesley, Thomas Coke, Francis Asbury, Peter Cartright, Jason Lee, and "Brother Van" could then follow.

The Right Kind of Dreams

January 6, Epiphany. 2 Corinthians 3:18-4:6. "Out of the Darkness, Light!" Matthew 2:1-12. "Journey of the Wise."[1]

If the story of the Magi has not been exhausted by Advent preaching, this offers rich sermonic material. Few stories are more beloved, and few have been more bedecked by folklore and tradition.

This can be a golden opportunity to deliver people from dull-minded literalism and provincialism which fails to see myth and folklore as a legitimate and most effective means of transmitting spiritual values; and to preach on the wisdom of letting God ignite the imagination, of believing in the possibility of a divine Deliverer, of daring to venture all for the highest.

Emphasis may be made on the importance of having the right kind of dreams. The human tendency is acceptance of goals too easy of attainment: little dreams which cannot awaken the hero in our souls, low aims which cannot us out of self toward God, trivial loyalties which can spur us into risking all for God. So men spend their d and die, missing all they were born to become.

Arthur Miller portrays this tragedy in his play, *The De of a Salesman* (Viking Press, $2.50). Willy Loman wa good fellow, a good salesman. That was his aim. He h however, one set of morals he expected of his sons and w and another for himself when he was out with the bo That went with what he called being a "good fello Willy's goals were those of modern secular living. Read t story.

At the end, Biff, one of his sons, puts his fathe biography and the plight of modern secular living in c sentence: "He had the wrong kind of dreams. All, wrong."

Emphasis can also be made concerning the importance linking dreams to action. The wise men, seeing the st followed. Dreams are cheap until put into brave enterpri

Are You My Witnesses?

January 9, First Sunday after Epiphany. John 1:1- "God's Word to Man." Matthew 5:1-12. "Beatitudes—Geo raphy of the Kingdom."

You might begin at this time a series dealing with l evangelism, the responsibility of every Christian to be *man sent from God, . . . to bear witness to the light, th all might believe through him* (see John 1:6-8).

The opening sermon could emphasize the importance o witness. The truth about God and man as revealed in Jes Christ would have been buried and lost nineteen hundr years ago had it not been for witnesses. As the ministry our Lord was introduced by a witness, so at the end his la request was, "be my witnesses."

The Book of Acts, the best history of the early churc shows how his friends became sustained and driven by compulsion that they had discovered something, been giv something, knew something they must tell.

They were witnesses for this truth, as we well kno even as was John the Baptist. Spurning comfort and safet they went everywhere to let it loose in the world. Ev before they first were called Christians, they had anoth name—Witnesses!

A sermon could compass the scripture readings in bo John and in Matthew. Section one could be on The Beat tudes, treating them as the map of the Kingdom—the real of the Spirit all men have been born to enter.

Section two could deal with Jesus Christ as God's Wo to man—the guide to the Kingdom. Jesus Christ is no vag intangible, but a guide—God's living word spoken to m in the language of his own flesh and blood and daily e perience. With such a guide, no man need lose his way the Kingdom. *The wayfaring men, though fools, shall n err therein.*

[1] Additional scripture readings prepared for use by other denominations during this season will be found in Gibson's aforementioned *The Story of the Christian Year*, pages 205-228.

o What You Can

Ianuary 16, Second Sunday after Epiphany (Mission-y Day). Romans 10:8-15. "How Are Men to Hear Without Preacher?" Matthew 28:16-20. "Go, Ye!"

A second sermon in the series may be based upon the eat commission and be entitled, "Do What You Can." this connection, one could also use the story of Philip, found in Acts, Chapter 8. This is the Christian strategy winning the world. It is the unceasing, ever-widening, esistible impact of every person doing what he can.

People ask, "What is the answer to the menace of modern mmunism, the decay of secularism, the threat of Ameri-n jingoism?" "What is the way of sanity and hope in these angely tangled and turbulent times?" "What can remedy sickness now threating death to our civilization?"

For those who know and believe in Jesus Christ there is ane and conquering answer. For them it is not a fearful thdrawal behind shrill denunciations of communism nor ıtious protests against American materialism. It is bold l practical action which overcomes weeds by planting nething better. It is every Christian doing what he can.

There are three things *every* Christian can do. First, he n obey orders, God's orders. People ask, "How does God eak to us?"

We may hear His voice today exactly as people have down rough the ages. He speaks through the prompting of our st intelligence and noblest desires. He speaks through that us which responds to truth, beauty, and goodness. Most portant, He speaks through the surrendering of our will his, through desire to obey him rather than self.

Second, everyone can begin where he is, now! Orders, en delayed in execution, may destroy those they are ant to benefit. This is as true in a hospital or the control ver of an airport as it is true respecting our soul. Every od intention not acted upon weakens moral fibre. It ninishes resolution and courage required for translat-worthy intent into action.

Third, every Christian can use what he has. Perhaps the eatest poet of contemporary America is that California-n, but adopted son of New England, Robert Frost. ough disliking prizes and disdaining contests, the Pulitzer ze for the best poetry of the year has been awarded to n four times. He does not strain for effect. He does not tend what he does not know and feel. With unfailing shness, and clarity, kindly understanding and quiet nity, he uses what he has.

There could be a sermon on the responsibility of a witness a debt of honor.

Fundamental truth is not invented. It is given. Columbus not invent the roundness of the earth. Dr. Carver did fashion the chemical properties of the peanut. They rely accepted and used what had been provided and long iting a witness. Even so, we have not manufactured the th of Jesus Christ. It has been given and stands waiting acceptance and use.

all We Speak of God?

Ianuary 23, Third Sunday after Epiphany. John 3:1-11. an Must Be Born Again." Matthew 6:19-24. "Where ur Treasure Is."

The third sermon in the series might deal with the sub-t, "Overcoming Barriers . . ." Use could be made of the erview with Nicodemus. Perhaps even more helpful is story in the next chapter relating the interview of our rd with the woman of Samaria.

The great contest of our times is not competition which eaks the four-minute mile. It is the race now on for the nd of the world, the race between Christianity and pagan secularism, whose present-day most virulent expression is communism. To condemn communism from the security of an armchair or pulpit or from the safety of the United States Senate means little. What really counts is people who, God helping, learn to overcome the barriers which keep them from reaching and winning people for Jesus Christ.

Every person won to an active faith in Jesus Christ and to faithful membership in the church becomes a bulwark against all that degrades and enslaves mankind. More important, he becomes a creative force supporting and impelling the cause of truth, freedom, righteousness and hope —all that uplifts and ennobles mankind.

Barriers come down when we are convinced that every person needs Jesus Christ, needs him more than anything else. We have reason for strong belief that Jesus Christ is the supreme boon for every person; not a casual elective or even a rewarding luxury but the difference between frustration and fulfilment, sickness and health, slavery and freedom, even death and life! Jesus Christ is the sufficient and all-conquering answer!

Barriers come down when we realize no one is hopeless, that everyone is capable of response to Jesus Christ.

It is a great mistake to think religion should be talked of only in church, and then only by certain special people. Religion is meant to be as normal and vital as sunshine and the good earth, as seedtime and harvest, as laughter and music, as the cry of a child and the answer of its mother, as a road and a drink of water. Indeed, religion shares a kinship with all such common things. So we should share it naturally in the common experiences of daily life. And the truth is, until we share it, religion is not vital to us nor can we help it to be so for anyone else.

We are made for commitment. We cannot live without it. But what or whom shall we invite to command us? That is the question that decides our destiny.

Love and Suffering

January 30, Fourth Sunday after Epiphany. 1 Corinthians 14:8-12, 23-25. "Making the Gospel Understood." Matthew 6:1-8, 14-18. "Integrity—God Sees the Heart."

The scripture passage from 1 Corinthians fairly cries aloud for a sermon on the subject of the incomparable Halford E. Luccock's book, *Communicating the Gospel* (Harper & Bros., $2.50).

What is the language all men can understand, language which can express the depths and heights of Christian meaning? It is the language of love. A distinguished professor of Northwestern University, revered by many former students as one of the most effective teachers they had ever known, was given a dinner by his colleagues, former students and friends on the occasion of his retirement. During the evening he was asked the secret of his great effectiveness as a teacher. He replied, it can be stated very simply—to teach them—you must love them.

A delightful book published during the past year is the true-life story of a woman minister, entitled *Seven Steeples* (Houghton Mifflin, $3.00).

Left a widow in early middle life, Margaret Henrichsen went to Maine to serve a village Church which had been without a minister. Now if it had been Los Angeles the risk would not have been so great. But of all places for a lady preacher to make good, what could offer less encouragement than Maine! That rugged, rockbound fortress of conservatism scarcely provides a social climate conducive to quick acceptance of any radical departure, let alone that of a woman presenting herself as a preacher!

But Margaret Henrichsen went with a heart of love. Despite rebuffs, resentment, prejudice and suspicion she kept on loving the people. Gradually they came to believe

that truly she cared for them, that she understood them and meant their good. Gradually, barriers melted and doors opened.

In the five hundred and more volumes of the "World Classics" series is a small but significant book edited by Henry Bettenson, entitled *Documents of the Christian Church* (Oxford University Press, $2.40). There is found a letter telling about the martyrdom, in the year 155, of Polycarp, venerable and beloved Bishop of Smyrna. After Polycarp had been seized, he was taken to the stadium. When led before the Proconsul he was promised freedom if he would renounce Jesus Christ and offer obeisance to Caesar. He replied, "Eighty and six years have I served him, and He hath done me no wrong; how then can I blaspheme my king who has saved me?"

Said the Proconsul again, "If thou dost despise the wild beasts I will make thee to be consumed by fire, if thou repent not."

When the sentence was ready to be carried out, they brought the old man with the kind and shining face to the stake. They gathered the pile of timber and faggots. Then they made ready to nail him to the stake. But he said, "Let me be as I am. He that granted me to endure the fire will grant me also to remain at the pyre unmoved. . . ."

That day an old man won friends and influenced people for Jesus Christ. That was the genius by which Christianity grew till it became mightier than the empire of its persecutors. It demonstrated the Gospel.

Christianity becomes eloquent through demonstration. Few of us may be given the modern equivalent of a stadium, a stake and blazing faggots by which to demonstrate what Jesus Christ means to us. We are given the humdrum of every day, the nagging of petty irritations, the burden of trouble, the loneliness of sorrow, the constant enticement of temptation. the struggle for righteousness.

The Power of God

February 6, Fifth Sunday after Epiphany. 2 Corinthians 5:20–6:10. "Ambassadors for Christ." Luke 12:49-53. "Christ and Crisis."

Another sermon in the series could grow from the reading for the day in 2 Corinthians, dealing with the power of God available for all who will serve as ambassadors for Jesus Christ.

We live, as Elton Trueblood says, in a "power culture." Power! What word better describes our times, explains our fears, and defines our need.

It is estimated that we, in this generation, have more power at our disposal than mankind acquired through all previous years of existence on earth. We have power as no other people who ever lived; enormous, frightening power, and more and more is being provided. The end is not in sight.

But this *is not* the power of which Jesus spoke. The power he promised is available to those who would work with him to win and save the world and is different on two counts.

First, it is mightier. Power released in the screaming crescendo of a jet-plane take off or the blinding flash of an atomic explosion is so enormous it nearly surpasses belief. But greater by far is the power of Almighty God when released in, and through the soul of man.

Second, this power never can be employed for destruction and terror. Its only use is for man's benefit, for deliverance from error and evil, for the achievement of all things great and good. It can make bad men good, and good men likeable. It can make weak men strong, and strong men kind.

How does it become available? How have people come to possess and use it? How may we utilize God's power?

The first requirement indicated is awareness of n Without knowledge of need we have neither capacity readiness to receive anything of significance. God is eag give the Holy Spirit; that is, to release in and through u creative, vitalizing energy. But he cannot until awarene need has made us ready to receive it.

Professor F. S. C. Northrop of Yale, in his brilliant s of cultural backgrounds entitled, *The Meeting of East West* (Macmillan, $7.50), begins with this potent statem "Ours is a paradoxical world. The achievements which its glory threaten to destroy it. The nations with the hig standard of living . . . exhibit the least capacity to a mutual destruction in war. It would seem that the r civilized we become the more incapable of maintai civilization we are."

The second requirement is to pray! Prayer is the poi contact between us and God. It links our life with source of infinite, transforming, vitalizing energy. It th the switch which lets the power flow in and through us.

The third requirement for possessing the re-enforcen of God for our tasks in His service is simply this—go action with it. The power multiplies as we use it and gather momentum. When the car starts to roll ahead in garage we can put out our hand and stop it. But when car has gathered the momentum of sixty miles per hour, hands of fifty men cannot stop it—nor the garage, to b God's power can thus develop in and through us as we it. Momentum builds up.

Race Relations Sunday

February 13, Sixth Sunday after Epiphany. Acts 9: 16. "Willing to Believe the Best." John 15:13-20. "You My Friend."

The reading in Acts and that in the Gospel of John p vide excellent material for a race relations sermon. could approach the subject from a new and unexpec quarter by affirming the signs of progress and prom There are hopeful signs on every hand. Modern scienc proving one of the strongest champions of Christian r relations in our generation. It completely undercuts ev popular assumption which has been used for ages to jus racial prejudice and discrimination.

Modern commerce is also proving an ally of Christ race relations. Leaders in the world of business are c covering that racial discrimination is an economic d They call attention to the almost universal fact that regions of lowest economic level in our nation are th where racial prejudices are most pronounced, where equ ity of opportunity is most denied.

Eric Johnston, former president of the United St Chamber of Commerce, said: "The withholding of jobs business opportunities from some people does not m more jobs and opportunities for others. Such a policy me ly tends to drag down the whole economic level. You c sell an electric refrigerator to a family that can't aff electricity. . . . Intolerance is destructive. Prejudice p duces no wealth. Discrimination is a fool's economy."

The opinions of the man on the street are also imp tant. It is apparent he is more appreciative of, and co mitted to Christian race relations than he was fifty or e fifteen years ago. The ideas and attitudes which have s ported racial prejudice and discrimination in this coun were seen demonstrated to the fullest extent by the N regime. These injustices ran their full course, unchec by church or government. What we saw we did not l It made us ashamed. This has had its effect. Mr. Aver Man in the United States may be finding it difficult to rid of his racial prejudices, but he is not comfortable w them any more. The ghost of Hitler assures that.

The Ministry of Healing: Body, Mind, and Soul

By F. THEODORE MINER

These attitudes and techniques for ministering to the sick have grown out of the experience of a hospital chaplain.

HISTORICALLY, visitation and care of the sick were definitely part of he apostles' ministry to the household f faith. The Master himself exercised is great power to relieve human suffer-ng on each of these levels. He recog-ized and accepted the fact that the asic cause of many diseases was not rganic, but mental, emotional, moral nd spiritual. He saw that deep con-icts in the mind and soul have serious onsequences in the body.

Prerequisite to the cure of some hysical ailments, therefore, was the orrection or elimination of those men-al and emotional disturbances. In many nstances, this was all that was required o effect a cure.

It is worthy to note that Jesus never sed this power for himself, but only nd always for the purpose of meeting uman need and alleviating human dis-ress. He responded compassionately to ny evidence of faith in his power to elieve suffering and sorrow, to re-tore balance and poise, to bring par-on and peace. He enjoined this use of piritual power upon his disciples.

In apostolic succession are those mis-ionaries in all parts of the world who ave established hospitals, leper col-nies, asylums, and schools. The story f Dr. Albert Schweitzer at Lambarene n the Belgian Congo is one account of vhat is being done by many in other arts of that continent, and in other nission fields. An increasing number f clergymen are taking the ministry of ealing seriously. They recognize it as a definite and significant part of their total task and have prepared themselves as participants of medical teams that seek to cure diseases of body, mind, and soul.

F. Theodore Miner is a Methodist minister serving as Protestant chaplain of Veterans Administration Hospital, Syracuse, N. Y.

Minister and Physician Co-operate

Quite recently the medical profession has welcomed the minister, the priest, and the rabbi as possible allies. The physician has given recognition to the presence and effects of mental and emotional factors in illness. Karl A. Menninger in *The Human Mind* (Alfred A. Knopf, $4.50) says: "This point of view [that all physical diseases have psychological elements which must be considered in both diagnosis and treatment] made small headway despite the voice of a few prophets crying in the wilderness."

Real progress has been made in the past twenty-five years, and it is now more generally accepted that what a man really believes, or disbelieves, has a direct relation to the sicknesses he has, or that may overtake him.

There was a time in the history of both medicine and religion when illness was limited to the physical organism. Now we see that there is a direct and vital relationship between the body and the mind, and between the body-mind and the soul.

Life can no longer be compartmentalized, but must be treated as a whole.

Ministers have a definite place and part in this process. Their role is a vital one that physicians increasingly recognize and welcome. The psychiatrists may be slower to do so for they too often have had to deal with persons who, though presumably religious, gave an expression of their faith that indicated mental and emotional unbalance.

Fears Make Men Sick

It has often been said that it is not work that makes men sick or that kills them, so much as it is worry, fear, inner conflict, a sense of inferiority and failure; hate, hostility, despair, even an unrelieved grief.

Russell Dicks sums it up in these words: "It is the wear and tear of life on the soul that causes most of our troubles, and basically the problem of health, and of regaining health when we are sick, is the problem of establishing and maintaining right relationships with God, with our fellowmen, and with the world in which we live."

What else can give the full and final answers to life's problems save the Christian faith? Where else, except in the Bible, is to be found the spiritual resources for health of mind and soul that we so desperately need today?

How meaningful are such passages as: *"Come to me, all who labor and are heavy-laden, and I will give you rest." "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and minds in Christ Jesus." "Peace I leave with you; my peace I give to you, . . ."* and *. . . whatever is true, . . . honorable, . . . just, . . . pure, . . . lovely, whatever is gracious, . . . think about these things.*

By what other alchemy can our doubts and fears, our conflicts and frustrations, be resolved and transmuted into the sinews of joyful, creative living, except a vital faith in God. For Christians, that means the confident belief that God is like Christ and is, therefore, loving and forgiving, just and merciful, wanting all of his children to experience his redeeming grace in Christ, and his keeping power in the Holy Spirit.

As ministers we must insist on this basic fact: that no life is complete or healthful without faith in God and daily fellowship with him as the creator, the caretaker, the divine source of health and healing, the centrality of peace and joy.

An immature faith, or a total lack of faith, does result in mental conflict, emotional strain, the fear of life and of death.

It is estimated that sixty per cent of sick people are suffering from symptoms of organic trouble which medical investigation reveal as nonexistent. The symptoms and suffering are real enough —never make light of them—but the cause is often not in the body, except as an indirect and temporary effect. The cause is more often "in the head" or "in the heart," in what he knows

and feels about life and God, about himself, and about other people.

Ministers Need Training

Without accurate diagnosis and treatment, an incipient mental or emotional disturbance may lead to serious trouble later: a neurosis may become a psychosis. It is imperative, therefore, that ministers secure the training that will enable them to discover psychological factors such as anxiety, hostility, and fear that are often the cause of many illnesses such as migraine headaches, arthritis, carditis, stomach disorders, some skin troubles, and other common ailments.

There is to be sure "a sickness-prone type" of individual, as Menninger calls them, and they are found in every church and congregation. Their real trouble is not in the stomach, lungs, heart, blood pressure, or skin; but in the mind and the soul.

The pastor who recognizes this may make a real contribution to the recovery and restoration of many "sick" folks by quietly talking it over with them and their doctors. Close liaison with the physicians and psychiatrists of the community will often secure for the pastor helpful, advance information that will greatly assist him in discovering such people and in the counseling procedures to follow.

Some years ago a farmer complaining of a stomach ailment was admitted to the hospital where the writer was then working. For a long time this man had been unable to digest his food properly. Nevertheless, he was discharged in less than ten days as nothing organically wrong could be found.

Quite definitely he had the symptoms and the pain of a stomach disorder; but the cause was not organic, but in his soul. This was realized during the chaplain's first visit. One question asked of new patients serves to reveal something of their religious background.

This farmer said that he had been an active church member "until three years ago." Asked what happened three years ago, his reply came harshly and bitterly: "My barn burned down and my twelve year old daughter was in it."

For three long years this man had silently grieved for his child, had relived the action that led to her death, had alternately blamed himself and God, and the awful weight and tension of his unrelieved grief were too much for even his strong body. It is a wonder that there was any digestion at all for that kind of tension can tighten the muscles and nerves that control the digestive system, blocking the flow of necessary secretions.

This man was urged to come to the chaplain's office and talk about it, but he did not. And he will probably go on having "stomach trouble" until an organic disorder does result, unless some wise pastor, hearing the story and recognizing the cause of the trouble, helps him to come to grips with his grief, to accept it and wring out of it something finer and deeper in the way of understanding and sympathy for others in similar plight.

Some Techniques

We must always keep in mind that ministering to the sick is no mere perfunctory duty to be carried out in accordance with an ordination vow, but a highly specialized task, requiring our best thought and most thorough preparation. In fulfilling this high calling, some practical suggestions regarding techniques and attitudes might well be considered.

First and foremost, the minister should rid himself so far as possible of tensions and inner conflicts before visiting and ministering to the sick. People who are ill, especially over long periods, are hypersensitive to the tensions in others.

The sick member of your church with whom you previously had fellowship and could "get away" with most anything, is now much more aware of your temper and tension. He will speedily sense whether or not you are permitting some church problem, or family discord, or personal conflict, to "get you down." This knowledge will not help him at all and it may well nullify your service to him in his time of need. It is advisable, therefore, to be free of tension before you visit the sick member.

Secondly, we should only visit when we are physically fresh, mentally alert, and spiritually renewed; never at the tag-end of the day when we are tired and depleted. (Except, of course, in emergencies which in themselves are stimulating and challenging.)

The visit should be unhurried and timed so that it will not interfere with the sick-room routine, or hospital schedule. Come into the patient's room quietly, exhibiting both a controlled concern and confidence, and sit down or stand where you can be easily seen without undue strain to the patient's eyes or neck.

Let the whole manner and attitude express the spirit of faith and cheer that you should have and be able to impart —that beyond what man can do for man, God is able and willing to undertake.

Thirdly, consider carefully whatever the patient wants to say and let him say it in his own way, no matter how much time it takes. He may really have something on his mind or in his heart that must be said before the benefits of medication and rest are secured. Indeed, relaxation may be impossible for him until he is thus unburdened.

Who other than the pastor should be capable of draining off bitterness, hostility, or anxiety of a church member? The pastor may be able to help in a practical way in solving some problem that is bothering the patient, and keeping him from that relaxation that is necessary to the release of the healing forces of God within the body.

If you tell a patient to leave the matter in your hands, you must follow through to an adequate solution, if one is possible. Do not give him the "run around," nor "pass the buck" to some one else. Consult with family, doctor, social worker, psychiatrist, or anyone else who may be able to help. Keep in touch with the patient and report progress regularly to him. He must have this reassurance that you are standing by, that his problem has now become your problem too.

Finally, when visiting the sick for whom there is no hope of recovery, proceed on the assumption that all that medical science could do has been done, but only when you are sure of it. You owe that much to your dying friend and church member. If you are not sure, then suggest a consultation, or even a change of doctors or some other drastic measure. Who else but the pastor, with his reverence for life and his faith in the author and finisher of our faith, should be so concerned.

When convinced, however, that everything humanly and even divinely possible has been done, and the end is not far off, govern your ministry accordingly. Speak frankly about the experience the patient is soon to have about the heavenly father who is not only the creator, but the preserver of life, and about the unbreakable bond between the surrendered soul and God.

The writer prefers to talk about death as "the greatest adventure in life." It is a difficult time for all concerned, but honesty and frankness in approaching the situation may be very rewarding for all.

To be sure, sometimes the earnest pastor may be balked in this ministry by a well-meaning but frightened relative. He may even become an innocent party to a conspiracy of silence if not outright falsehood, neither of which is good for, or fair to the dying person.

In ministering to those who are critically ill and for whom we know that everything medically has been done, we should be governed by the probability that these people are fully aware of the seriousness of their condition.

)ften as not, they may be longing to
e that fact frankly and freely with
se whom they love; make disposal of
unfinished business; receive the
rament as long as they can do so
rthily, and in this and other ways be
engthened with might through his
rit in the inner man for the journey "through the twilight to the triumph."

In all of this a wise and sympathetic pastor has a most important part and he will have the abiding satisfaction of having done well a significant part of his work, which is the care and cure of souls in the spirit of one who said that he had come *"to serve. . . ."*

. How the Group Creates ts Own Discipline

y EDGAR N. JACKSON

Group discipline can help restrain individuals for the good of the whole group.

GOOD DISCIPLINE is determined by the values that are given priority hin the group. When the group re-ds discipline as a practical measure its own welfare, it helps to create proper attitude toward discipline. When it feels that disciplinary asures are an effort to exert outside mination on the group, it feels eatened and reacts to destroy the eat. The discipline suffers in the ocess.

The values that can create good dis-line are a combination of those that group consciously creates and those perimposed values that the group lingly accepts. Often it is important the group to realize that it is always erating on the basis of values that er persons have adopted.

They expect the janitor to have the lding warm for their use. It follows easonable expectation that they close doors to keep the heat in. In camp y expect the cook to have breakfast dy at the appointed hour. It is just reasonable to expect that they shall there to eat it when it is ready.

The group may begin to examine its n values when it asks itself three her simple questions.

Edgar N. Jackson is pastor of the thodist Church of Mamaroneck, Y., and is experienced in camp unseling. This is the second article in series treating group counseling ocesses.

What Do We Expect?

The matter of behavior usually presents itself quite early in the life of any group. This gives the opportunity, without forcing the issue, to raise the question "What do we expect of each other in group behavior?"

At first the answers may follow the authoritarian pattern, and the members will restate the concepts of proper behavior that teachers and parents may have given them. They may say such things as, "Be good and considerate and obey." But after such ideas have been expressed one may proceed to ask again, with emphasis on the group itself, "What do *we* expect?"

The members may look at each other with a new sense of awareness and hesitate to answer. After they have been assured that they can skip the "Good, considerate, and obedient" routine they may be ready to talk in terms of their own real values. "Everybody ought to be fair," one member might venture.

"What do you mean by being 'fair'?" the leader encourages. Before long the group will be living a rather realistic expression of what they expect of each other. They may express themselves in minimum terms for they are not anxious to relinquish their freedom to do as they want to do. But they begin to be aware of the interrelated nature of all behavior within the group.

It may be that they will speak in maximum terms of their expectation as far as those who represent superimposed values is concerned. They may want the cook, the bus driver, the janitor, and the leader to be reliable and dependable at all times. They expect something less than such behavior of themselves.

What Do We Want?

Having examined what they expect of each other (which is likely to be an expression of their restiveness under superimposed authority of discipline), they may be prepared to move beyond their minimum standards for group behavior. At this point they might be confronted by such a question as, "What do we want from each other anyway?"

They may not say it at once, but it would not be surprising if they were to begin to outline the framework of a group pattern for security in interpersonal relations and responsible attitudes toward person and property.

In one church youth camp it worked out like this: Jim said, "I want to know where my stuff is. I want to leave it without anyone messing around with it."

Bob added, "And I want it quiet at night after the bell rings so I can get my sleep."

Joe chimed in, "Last year somebody was always messing up my bed, and I hate that sort of kid play."

Freddy who seldom said much commented, "I want to have a good time this year without somebody always telling me to 'hurry up'."

So it went with a number of similar expressions of "wants" that were related to the behavior of the group. All were realistic, personal, and related to the life of the group. And all of them involved some form of group discipline.

Why Do We Want It?

The leader was ready then with the third question, "Why do you want those things you have been asking for?" Bob quickly answered, "We can't get along together unless we do some of these things." Joe added, "If seven of us are going to live in this little cabin, we have to have some sort of rules to go by."

On the basis of this common recognition of some rules that were needed, the group was able to make some common agreements. Space was limited, so each person would have to keep his things in his allotted space. Everyone needed sleep, for all were tired at the end of the day. All agreed to be quiet when others wanted to sleep.

All agreed to skip the kid stuff, and to substitute some group activity that would be fun without being at one person's expense. Before long the group had set for itself some informal agreements that amounted to their own code, and without realizing it they had

obliged themselves to be "good, considerate, and obedient" to the interests of the group.

Superimposed Values

But what about the values that were superimposed upon the group? How would they accept the minimum safety, waterfront and fire protection rules that had to be adopted by the group?

The leader decided to try presenting the camp regulations as if they were the product of group experience, much as their own code. He gave enough of the background and tradition to show that these ideas were not arrived at quickly or without reason. He indicated the importance of one group's responsibility to other groups as shown in proper care and use of property.

With that sort of basic presentation of background, he asked what rules they thought might be important. He indicated certain categories. First he mentioned fire protection and the distance to the nearest fire fighting equipment.

In a few minutes they had agreed on a form of self-discipline that approximated the camp regulations. So also with safety on the waterfront and the use of boats and canoes. It even worked in relation to a program for cleaning the cabin and policing the grounds around it.

The superimposed values were accepted as their own when they went through the process of making them meaningful. In fact they were their own. They were not considered as dictation from above, but rather agreement from within.

Leadership Aims

Before a group leader begins to exercise a disciplinary function he might well ask himself some basic questions such as these:

Is discipline an educational opportunity? Is discipline equated with conformity? Is group need examined in relation to discipline problems? Are disciplinary situations approached as a threat to the security of the leader?

Many of the best opportunities for education come with a type of behavior that violates the group's interests. Such opportunities need to be examined as such. The type of discipline that puts conformity before understanding and agreement is apt to be negative and repressive.

The behavior of the group may be an indictment of leadership, and call for a re-examination of motives. What may seem to be a discipline problem may be an expression of opinion in behavior rather than in words.

When the leader approaches a discipline situation with fear as to his own security, he is already so insecure that it is difficult for him to see and interpret the feeling of the group.

Discipline may be education. The leader may be the instrument for making it so. He can help the group to establish its norms of behavior. He can help the group to establish the limits of its behavior. He can help the group to work a program of self-discipline.

Individual and Group Discipline

So often we approach the discipline situation in individual terms. The authority of a leader is threatened and he acts to protect his status before the group. He is severe because he feels severely threatened. Or he is accepting because he has deep personal understanding.

Creative individual discipline calls for a relationship of acceptance and evaluation. But group discipline deals with a more complex set of interactions of members. It calls for a type of evaluation that sees both individual and group values.

Until this type of evaluation is gained the group may be more severe in disciplining one of its members than a leader would be. The power of group scorn and ostracism is considerable.

The leader who senses the movement of group feeling may be able to bring principles into clearer focus by such devices as role playing. A couple of junior high boys got into the church kitchen and ate most of the unguarded refreshments that the girls had prepared. The girls were upset, and it looked as if the party would be a failure because of the intense intragroup feeling.

The group leader was confronted with the problem. He called the group into a circle in the large room, and with making any effort to identify the prits asked if they would like to ha trial. Using the role-playing techni two members were asked to volun as the kitchen raiders, another as judge, a prosecuting lawyer, and a fense attorney. The group was to ac a jury, and sentence was to be pa in view of the evidence.

The facts came out quickly and role playing helped to see the prob without the personalities. Someb was trying to be hungry and act cle They had not thought of the gr They had selfishly spoiled the fur others. If they were worthy meml of the group they would accept as t penalty an apology to the group ar new batch of refreshments for the r party.

The group emotions were direc creatively, some principles were fined, the party was saved, and the guilty parties confessed and accep the penalty. They were almost imm ately accepted in the group with g humor.

Here we have creative group di pline at work. The group was protec and the members within the group w protected from the strong group er tion.

The group can help its members accept restraint for the group's gc It can exert pressure that is more fective than that of a superimpo authority, for it is justice administe by peers.

Thus the group can grow to know self, its power, its function. It can h its members to grow in social respon bility as they grow in personal und standing. It can make discipline an o portunity rather than a threat.

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports selected for publication in "Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted the interview.

3. *The call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.—Ed.

Symptoms of this person's trouble were nausea and expression of fears. The pastor's responsibility will be increased, even though he referred the young man to a physician.

Emotional Problem

THIS young man upon whom I called ently joined our church on profes- n of faith. He had married a girl of cellent character of one of the good mes of our church. Their married life emed to be happy. Tom developed ex- me nausea some weeks ago and was ken to the hospital for examination d observation. I was notified by the nily and went immediately to see him. vas well-acquainted with him.

rst Call

I walked into the hospital room late the afternoon following visiting urs. Tom's mother-in-law, a trained rse, was just leaving. She greeted me rdially and then left the room. Our nversation went about like this:

Pastor. Hello, Tom. I was sorry to ar of your illness. I hope you are feel- g better.

Tom. I do feel a little better, but . . . lon't know.

Pastor. What is it you don't know? He seemed puzzled about something.)

Tom. Well, the doctor can't find any- ing wrong with me, but these spells nausea are terrible. I hope it is noth- g serious.

Pastor. Did this come on you sud- nly?

Tom. Yes, about a week ago. I'm all nse inside.

Pastor. Tom, what is wrong? What on your mind, anyway?

Tom. Oh, I don't know. I'm just raid.

Pastor. Afraid of what?

Tom. Oh, all this stuff you read in e paper about the H-Bomb, etc.

Pastor. But why should you be raid? Haven't you recently committed our life to God and joined the church? on't you believe He can take care of ou and all of us?

Tom. Well, yes . . . I guess so, but n full of fear and I get tight inside.

Pastor. Perhaps it would be well to ay about this right now.

Tom. I would like that. Please do.

(Here I offered a prayer, asking God drive out his fear and help him to ve a renewed confidence. Then I left after Tom told me that he was feeling somewhat better already.)

Second Call

(About two days later at the request of his wife, who seemed quite upset about his condition, I went to see him again. He had recovered enough to be discharged from the hospital, but a relapse kept him there longer. Both of them had become discouraged.)

Pastor. Well, Tom, why the sudden flare-up?

Tom. I'm glad to see you. I don't know why I'm worse. I felt so well yesterday. I wonder if I might have a cancer.

Pastor. But the doctor hasn't told you of any such symptoms, has he?

Tom. No, but I am afraid of the worst.

(The doctor came in and I left.)

Third Call

(Having another engagement in a few minutes, I did not see Tom again until two or three days later, when I visited both him and his wife at home. He had quieted down enough to be dismissed from the hospital with a clean bill of health, physically speaking, but still nervous and upset. The family seemed anxious for me to have a long talk with him. I found Tom up, but very weak and shaky.)

Pastor. Well, Tom, it's good to see you at home, I know your wife is glad to have you here again.

Tom. Yes, I'm glad to be home. I felt good yesterday, but today has been pretty rough. I get tense inside.

Pastor. Let's talk about those fears you mentioned when I saw you in the hospital. When did they start?

Tom. Just the week before I went into the hospital, and I couldn't seem to control them. What is going to happen to all of us anyway?

Pastor. I can't answer that, Tom, because I can't predict the future; but I do believe in the power and goodness of God, and I believe that everything will be all right. There are many things we can't understand, and we do have to learn how to trust.

Tom. Yes, I suppose so, but it is not easy when fear gets hold of you.

Pastor. The doctor said you were all right?

Tom. Yes—not a thing wrong.

Pastor. And your home life is working out all right?

Tom and Wife. Perfect. We are very happy together.

Pastor. No financial worries?

Tom. No. We both work and have no debts.

Pastor. Well, you have all of these things to make you happy, but you are afraid. Why not face that as a mental disease, perhaps? You probably need some spiritual and mental therapy. I can give you the first, but I recommend a psychiatrist for the latter.

Tom. But I'm not crazy.

Pastor. No, Tom, you're not; but let's look at it this way. You have an inflamed appendix. This is a physical condition. You go to a physician for treatment or an operation. Now, you have a fear. This may be a mental illness. Why can't you go to a doctor who makes such things his specialty and receive treatment?

Tom. Sounds reasonable to me.

Pastor. When you start to think these fears, fill your mind with a good idea such as "Perfect love casts out fear" or "I can do all things through Christ who strengtheneth me."

Tom. This isn't easy. I don't know. I'll try.

Pastor. And, Tom, I don't know what may be causing you to develop suddenly these fears. I recommend that you see the local psychiatrist, and let him help you. Also, get a copy of Dr. Peale's new book, *The Power of Positive Thinking.* Read that instead of the newspaper. Keep your mind busy. Try some jigsaw puzzles. You said that they helped you in the hospital. And pray a lot by yourself. God will help you.

Tom. Thank you, pastor, for this talk. I'll do my best to try these things. I don't want to be afraid.

Pastor. Fine. Let's have another prayer right now and ask God to help us to trust him, and to overcome our fears and doubts.

Pastor's Comments

I don't know how much good I did. I felt that I did too much prescribing and not enough digging into the causes of his fear. But he did not want to talk too much. He wanted me there. He was happier with people around. I am keeping in touch with him. His improvement is steady. He went to the psychiatrist, and did the things I suggested. He definitely has a mind to get well. I am still puzzled about the case. Will it recur? Is his fear-complex a cover-up of some deeper trouble? He is coming to church every Sunday.

[*Continued on next page*]

Evaluation by

ROY A. BURKHART

THERE are some facts which might have been included in the introduction which would have been helpful in considering this situation. For instance, how long after the wedding did Tom develop nausea? Were you well enough acquainted with him that you believed he was free to say to you what he really thought?

BURKHART

In the first contact, instead of probing and asking what was wrong when he had said that he didn't know, it might have been better to go slower and perhaps say, "I can understand why you would not be entirely clear about your feelings."

Direct questions that may be a threat to the person are often not as effective as just being silent and waiting until the person is ready to talk.

When you ask, "But why should you be afraid? Haven't you recently committed your life to God and joined the church? Don't you believe He can take care of you and all of us?" you are going on the assumption that church membership and professed belief in God automatically mean that people are free from the fears which are caused by external conditions and the anxieties which are the result of an inner state.

Unfortunately, this is not true in the case of a great many people, and to imply to a disturbed person that he is ill because his faith is not great enough serves only to increase his feelings of guilt and his confusion.

In the second place, when you offered to pray with Tom, you took over and closed the door on any possibility of his opening up and talking out his fears.

Strange as it may seem at first thought, prayer can actually serve as a method of rejecting a person. To begin to pray with a person too soon can serve to suppress him, as well as give the impression that a deep-seated problem can be solved fundamentally in a few moments of prayer.

It well may be that a problem will never be solved without prayer, but there may be therapy needed to bring understanding and insight and the re-education of feelings. Some form of counseling may be necessary, as in this case, before prayer becomes not only a great resource but a way to that experience of God which means for the fullest life.

For example, here is a woman who has had a malignancy for some time. Her minister calls regularly, always prays with her and never gives her a chance to express herself. When she moves to another town, the minister of one of her friends goes to see her. Instead of praying himself, he asks if she wouldn't like to pray, which, after some hesitation, she did.

In that prayer for the first time during her illness she finds the freedom to pour out the resentment, and even the anger toward God, which she has felt because she should be so afflicted. And for the first time she puts into words all of the bitterness she has harbored through the years because God has not answered her prayer for a son, when her sister-in-law had three sons.

It was not until the woman had found release in unburdening her heart that the minister voiced a prayer.

We don't know if this young man would have responded to a suggestion that he pray aloud, but it might have given him an opportunity to put into words some of the feelings he had been suppressing, and given him insight into their nature and meaning.

Evaluation by

RUSSELL BECKER

THIS PASTOR senses that deeper forces are at work in Tom than appear on the surface. The pastor further has had the good sense to refer him with a commendable directness to specialized emotional help. But this pastor does not need to feel as unknowing and inadequate as seems to be the case. There are three areas of knowledge touched upon by this series of calls about which the pastor may do something:

BECKER

1. *Knowledge of psychosomatic illness.* This pastor is wise enough to know that Tom is worried and preoccupied. However, he doesn't seem to hold any strong psychosomatic hunches which he can bring to situations like these. It is only after several calls that he feels sure some emotional problem is involved. Yet, this would seem to be a certainty much earlier—as soon as Tom reports no physical cause plus lots of tenseness. Nausea is a pretty fierce way of saying you are sick of something. Tom is saying this much at least. But the pastor hasn't heard it!

Flanders Dunbar, who has done pioneer work in the field of psychosomatic medicine, wrote a most readable b called *Mind and Body: Psychosom Medicine* (Random House, $3.50) a years ago. It is not a medical trea Any pastor whose knowledge of the lationships of mind and body is stricted to a course in psychol twenty-five years ago and popu articles since, ought to begin his quaintance with contemporary think on psychosomatic relationship by re ing this book.

2. *Knowledge of everyday def sive strategies in interpersonal relati* The only thing specific which this p tor seems to get from Tom is a va fear of the atom bomb. All of us h with that one, so it has a certain plau bility to it. But I am sure if this pas would read *Steps in Psychotherapy,* J. Dollard, et al (Macmillan Co., $3.5 he would agree with me that Tom h only told him his "cover story."

The authors point out effectively t even to the psychotherapist a cli presents only a "cover story" at fi The work of helping involves mutual exploration of what lies bel this surface cover-up attempt. Intere ingly enough, the uncovering of "cover story" is something which client can do himself in a safe interp sonal relation. A start was made Tom, when he said, "I get tense insid but the pastor did not follow this le Tom had no alternative but to revert his "cover story" with, "what is goi to happen to us all anyway?"

A most interesting additional n about the case report in the abov mentioned book, is the discussion "spouse phobia" which is so frequen ly a product of our middle-cla culture's severe training in sexu matters. One wonders whether Tom marriage is as perfect as this pastor ready to believe. After all, doesn't se respect require—in the presence of t pastor—that a husband and wife repo a happy marriage? Isn't this, too, a pa of the "cover story"?

3. *Knowledge of the effect of his ov behavior upon others.* This pastor, li every pastor, is a tradesman in hum relations. This is his medium of pr fessional service, just as checks a dollars are the banker's and chemica the pharmacist's.

At the core of *effective* interventi in human relationships is the requir ment that one know what it is that o is doing by one's attitudes and actio It seems to me that this pastor has e fectively shut himself off from kno ing his own anxieties, and therefo from being able to cope with them, the anxieties of others, by *his* "cov story." Whenever things get tight, speaks of church membership, pray or the resources of God's mercy.

nto the New Year with God

RAY F. MAGNUSON

A Watch Night Service

HIS is a Watch Night service held in our church last year.

ach of the "voices" carried a lighted dle to the pulpit, from which the s were read. Then the candle of each pective reader was placed on the r with the Christmas candle hav- a place of prominence.

n arch we erected between the two nt pews under which each worship- passed on his way to the altar. rough this arch could be seen an in- ption on the back wall above the ss: "INTO THE NEW YEAR WITH GOD." e pastor was in charge of the "Fel- rship of the Altar" and in a few sen- ces emphasized the significance of ering into the new year, leaving the behind.

Because of a few people in the con- gation who were elderly, and un- e to climb the steps to the altar, the tor took the Christmas candle and d it at the steps in front of the ar. Here worshipers came to light ir candles, forming a circle of fellow- p for the final hymn and benediction.

CLUDE: A Familiar Christmas Hymn

HTING THE CHRISTMAS CANDLE

e Voice of Christmas:

am the voice of Christmas, and I ak not only for the Christmas which have just celebrated, but for all the stivals of Christmas that have taken ce since Jesus was born in a manger ny years ago.

May we never forget the deep mean- of this Christian festival. For ristmas means that *God so loved the rld that he gave his only Son,* that world might believe on him and be ed. Christmas means that love is d's way of bringing his kingdom to s. Christmas is the door which God opened from earth to heaven, from r to peace, from sin to salvation.

Ray F. Magnuson is pastor of Grace thodist Church of Yuba City, Calif.

We must never forget Christmas. It is the symbol of hope for a confused generation. It is fitting that we observe Christmas with lighted candles and with Christmas tree ornaments that reflect light. For Jesus was the light of the world. God sent the light into the world, and the darkness could not put it out.

HYMN: "Silent Night, Holy Night," number 106

The Voice of the Old Year:

I am the voice of the old year, and I speak for all that is past in the experience of men, women, youth, and children. First on my lips are words of remorse and sorrow, for I remember the sins of yesterday and the failures of the past. My heart grows sick when I remember the misdoings of God's children.

But I also remember that God had been good, and has done wondrous things. His blessings have not been withheld, not even from those most defiant of his holy will. From his hands have come only those things that are good.

Among the richest of God's blessings have been those which have enriched the family life of his people. I see homes where children play under the watchful eyes of loving parents. I see homes into which babies have been born this past year and have been made welcome. I see homes where children have miraculously changed into youth, growing up *in wisdom and in stature, and in favor with God and man.* I see new homes established by young people with a strange new light on their faces; and great has been their joy as they have entered into adulthood.

But I also see homes into which the angel of death has come, and great has been the sorrow of such homes. But where such homes have called upon God, the Comforter, there has come power and strength sufficient for the adversity suffered.

I am the voice of the past, but my face is turned toward the future; for that future is in the hands of God—who is the same yesterday, today, and forever.

HYMN: "O God, our help in ages past," number 533

The Voice of the New Year:

I am the voice of the New Year. As such, I am unknown to you, and there is in my being that which is mysterious and undiscovered. And yet I beckon you with friendly hands. Do not be afraid of the New Year, for to do so is to be afraid of life.

And yet, I must warn you that what good I hold in store for you will be partly determined by you. Bring your hatreds, your lusts, your selfishness with you into the New Year, and you will reap in the New Year what you bring with you. It cannot be otherwise, for I, the New Year, am also in the hands of God. And *God is not mocked:* that which one sows he will reap.

But bring to me your worthy dreams, your sacred hopes and ideals, your dedicated energies, your faith, your love—and I will bless you with great spiritual blessings. For you will walk with God, and to walk with him brings peace that passes human understanding.

Come, therefore, and enter into the joys of the New Year that lies before you, and do not be afraid. Sorrows and afflictions may come, as they will to some of you, but do not be afraid. For the God of the New Year is the same God who has walked with the saints of the past. He will walk with you if you consent. He will lead you into new truth, new adventures of service, new opportunities of Christian fellowship. For our God is the God of the future. He is the God of the New Year.

HYMN: "He Leadeth Me: O blessed thought," number 242

The Voice of Christian Conscience:

I am the voice of Christian conscience, and I live in the soul of every man. I speak words of truth. I make war constantly against that which is evil and impure within the heart. When men sin against God, I give them no rest until they repent of their evil ways and make their peace with God.

No matter how deeply stained is the life I inhabit, I never leave that life. Though he may sink to the lowest levels of shame, I continue to speak words of rebuke to his soul. I am inescapable, and I cannot be shaken off. For I am the inner voice of God.

Yet I am kind. For it is kindness to rebuke evil and falsehood. It is kind to warn men when they take the road that leads to destruction. And when it happens that men, after bitter experience,

not only hear my voice but obey it, my joy knows no bounds. For when men obey me, they are once again on the high road that leads to life and self-fulfilment.

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side. . . .

Tonight is the night of decision. The old year fades away; the New Year beckons. It is time to listen to the voice of Christian conscience and to obey it. It is time to leave our sins, our fears, our prejudices, our hates, and our unworthy desires behind us in the pews of yesterday, as we come dedicating ourselves at the altar of tomorrow. Hear ye the voice of God, and obey it.

HYMN: "Just as I am, without one plea," number 198

The Voice of the Church:

I am the voice of the Church. Even as men love their wives, so does Christ love the Church, for he gave himself for it. Yet I do not live for myself, for I am but the instrument of God to bring salvation to a needy world. I cry out to men and women caught up in the entanglements of a pagan secularism, and offer them release from bondage which the Gospel provides.

I am the voice of the Church, and I speak to little children and tell them of Jesus who was the children's friend. I speak to youth and tell them of One who was strong and fearless, yet tender of heart. I speak to parents and tell them of Him who warned those who would cause one of his little ones to stumble. I speak to those of riper years, inviting them to come unto Him who is able to give rest unto their souls.

I am the voice of the Church, and I have an altar which is the symbol of sacrifice and dedication. At my altars, men and women have repented and found God. Tonight, in these closing moments of the old year, I invite you to my altar . . . your altar. I invite you to come, leaving your sins behind you.

Come into the New Year with God. Come and light your candle at the altar of God. Come. *

THE FELLOWSHIP OF THE ALTAR: (Let all who will come into the holy place of dedication, and lighting his candle, stand before the altar)

PRAYER by Pastor

CLOSING HYMN: "Blest be the tie that binds . . . ," number 416

BENEDICTION

* Instead of the candlelighting service, the celebration of Holy Communion according to the Methodist ritual may take place here.—Ed.

Liturgical Question Box

Conducted by R. P. MARSHALL

Ante-Communion

QUESTION: *Is it proper to read the ante-communion from the pulpit, and to move to the altar for the service following the offertory?*

ANSWER: It is proper, or at least permissible, to do as you suggest. It is better to go to the altar for the sentences and to remain there during the offertory, if possible. The offertory is a very important part of the communion ritual, including, as it does, the offering of the elements, as well as the gifts of the people.

In earliest times, the offering consisted of bread and wine brought by the people to be used in the service. We now bring gifts of money, and these should be given and received in an atmosphere of reverence. Nothing will help more to inculcate a true understanding of Christian liberality than a careful teaching in this regard. Do everything you can to surround this act with all dignity.

The Posture of Prayer

QUESTION: *Is it permissible for Methodists to pray standing and to sit for hymns? I know that the directions call for the opposite, but is there any Biblical or liturgical justification for being "seated and bowed"?*

ANSWER: As The Methodist Church does not impose a rigid rule of ceremonial, I suppose there would be no great harm done if a minister were to ask the congregation to stand for the prayers. This is a common practice in some sections of the country, and some congregations remain seated during the singing of hymns in many "informal" services.

Methodists originally held to the practice of the Anglican church, from which they came, and always stood to praise and knelt to pray. Logically they should continue this custom. Why, then, did we change from kneeling to sitting?

The answer is that it was the result of two developments. One was the American style of architecture, which lost all of its churchly character on the frontier. When churches became meeting houses they lost their kneeling stools and the worshipers were forced to do one of two things: either turn around, kneel facing the rear of the church, or not to kneel at all.

For almost a hundred years knelt on the floor and leaned on bench behind them. When they b to feel that this was undignified, just sat.

There is sound psychological gr for the belief that posture does a the emotions, and therefore there be some reason to believe that more better praying is done by those wh willing to make some sort of ac humility. Sitting with unbowed hea is most common, is an offense to and man!

The Bible mentions many instanc kneeling and almost as many of st ing to pray, but it nowhere record far as I remember, any cases where petitioner merely sat and lo around. It is to be presumed that devout worshiper will either stan kneel. Thus it would seem that Methodist might adopt the standing sition, if it is not convenient to k

An Ancient Tradition

QUESTION: *Would it be proper fo to move the communion table out the chancel wall and read the comm ion ritual from behind the table? In case, would the cross and candles remain on the table during commun*

ANSWER: It would be proper t this, and you would be following ancient tradition which has been tinued in many churches of the formed branches of Christendom. M Presbyterian and reformed chur do this.

When you stand behind the t (which, in this case, is truly a table not an altar), you will remove the c This is done for two reasons: it structs the view of the manual acts formed by the minister; and the c as a symbol of Christ, is supersede the figure of the minister who stanc the place of Christ at the Lord's T

It is also true that actually a cro not needed on any altar where the ments are consecrated, for they witness to the presence of Christ. H ever, this a bit of liturgical nicety w is seldom put into practice, and need be observed.

Let me say further, as I have many times before, that Methodists adopt either the reformed or the glican style of architecture and c monial.

No Advertisements in This Christmas Parade

y W. STANLEY POTTER

A North Carolina Community proved that a Christmas Parade could be built on the message of the Incarnation.

AFTER seeing a Christmas parade that had all types of advertisement and nothing about Christ—the minis-rs in Henderson, North Carolina, de-ded they would try to do something out putting "Christ into Christmas." hey called in the secretary of the hamber of Commerce, who was also terested in having a better Christmas rade giving full meaning to the Christ. Committees from the ministerial as-ciation, Chamber of Commerce, Merchant's Bureau, and Junior Cham-er of Commerce met together and anctioned a Christmas parade devoid f advertisement which was held in ecember, 1951.

When I moved to Fayetteville, in the ll of 1952, I was asked to meet with ommittees from the Chamber of Com-erce, Merchant's Bureau, and the unior Chamber of Commerce to ex-lain the Henderson Christmas parade. hey then decided to sponsor jointly a eally Christmas parade with the Cum-erland County Ministerial Associa-ion. I only had to tell the ministers hat we had in mind and they gave nanimous approval.

Committees Formed

The Merchant's Bureau decided to urnish a fifty dollar maximum for each loat, and the Junior Chamber of Com-nerce would do their part of the work vith the ministerial group. From these wo groups were formed only two large ommittees of some seven members ach to make policy and plans and to arry them out.

This constituted the Christmas Parade Committee. The combined committee met several times, but most of the work was done by smaller committees from each group.

The Junior Chamber of Commerce collected the money from the merchants, directed the publicity, secured all trucks and drivers, and secured the large warehouse. This group directed the going and coming from the warehouse, the parade, and any other business of the project.

The ministerial association planned the program, listed the floats, selected the churches and groups to sponsor floats, and stood ready at all times to help in planning and directing the floats.

Our committee, which met many times, was composed of a cross section of our ministerial group: Methodist, Presbyterian, Baptist, Episcopalian, two chaplains from Fort Bragg, and the USO captain to represent the smaller denominations. The number of floats for each denomination were given according to membership, and then the representative of that group on the committee selected the churches of that denomination to sponsor the floats.

The representative interpreted to the churches what the committee had in mind about the floats. Then we asked each one to get his church committee together and draw plans to be submitted to a representative of the ministers and Junior Chamber of Commerce. The committee made suggestions and followed each float through to completion.

This way there were no duplications, and changes could be directed as needed. This two-man committee is one of the most important, for they help those who do not know how to make floats, as well as keep the floats as planned. Since some floats were similar, this committee did yeoman service in keeping the floats as the larger committee had planned.

Expense of Floats

Each church or group was to receive not more than fifty dollars for the expense of their float. They were to be made locally, and not professionally, so that all would be in the same class. They were to secure their material as gifts or loans so as to keep costs down. Each church committee was to use its own ingenuity.

After the parade each church submitted an itemized bill to the chairman of the Christmas Parade Committee for approval. The Chamber of Commerce acted as treasurer and paid the bills. Some few went over fifty dollars, paying the extra cost themselves, but for the most part churches stayed within the limits.

The churches were told what size trucks they were to have, so that most of the material for the float could be made ahead of time. We could only secure the trucks for three nights and two days, and one of the nights was the night of the parade. All trucks were brought to the large warehouse where floats were being completed. It gave inspiration to each group to see what the others were doing.

We selected the parade route with the chief of police. It had to cross the main line of the Atlantic Coast Line Railroad twice. The railroad officials were kind enough to say that they would stop trains, if necessary, during the parade. Fortunately, it was possible to time the crossings so that the New York to Florida through trains did not have to be stopped.

One man painted the signs for all floats so as to make them uniform. One was placed on each side of the trucks so that people could see them from both sides of the street. Signs showed the number of the float, the subject, and name of the church sponsoring the float.

The colored groups formed a choir that was stationed in the balcony of the Market House, in Market Square. They sang carols all during the parade. The parade turned at Market Square so all were able to hear them.

Spring Lake, a nearby town, was to provide a float prepared by all denominations; but as it turned out the Presbyterians had to build the float. Fort Bragg Military Reservation sent two floats and Pope Air Force Base one. The others were sponsored by churches of Fayetteville.

Plans for the Parade

Over 15,000 printed programs were distributed in the churches of the county two Sunday's before the parade.

W. Stanley Potter is pastor of the Haymount Methodist Church of Fayetteville, N. C. He served on the ministerial committee for the Christmas parade.

This was done to familiarize the people with what we were trying to do. The Boy Scouts passed out programs just before the parade started all along the line of march.

The fire chief followed the parade in his car, and firemen were stationed at selected intervals along the route in case of fire. Fortunately there was none. We felt that this precaution should be taken since there was so much paper on the floats.

The chief of police and his men handled the traffic in an excellent manner. It was one of the quietest groups ever to attend a parade in this community. The chief said that between 75,000 and 100,000 people witnessed the Christmas parade in this town of 35,000.

We had expected to secure army trailer trucks for all the floats, but the service would not let us have them. We had to get trucks as we could, and they were not uniform. The businessmen were most co-operative. We feel now, however, that it would be better for each church to get a truck, probably from one of its own members.

The radio stations were most co-operative, giving spot announcements some weeks ahead. Station WFNC broadcast all evening along the parade route. The *Fayetteville Observer* published articles from time to time on the front page and gave complete coverage concerning plans and proceedings as well as the parade itself.

The floats left the warehouse at six P.M., and proceeded to the place roped off by the police. All people were in the floats at six-thirty P.M., and promptly at seven P.M. the first float pulled out in the line of parade.

Guides assisted the chief marshal in keeping the floats from fifty to one hundred feet apart. We wanted the people to get the full effect of each float; this way they could really absorb the whole significance of the Christmas story. The parade took one hour. Floats returned to the warehouse to be dismantled so the trucks could be sent back to the owners. Each church dismantled their own truck.

Parade Unique

The Christmas parade was unique in that there was no commercial advertisement. We tried to give the Christmas story from the prophecy of the Old Testament to the fulfilment in the New Testament with the coming of Christ. It was all in sequence. Several churches called about floats after assignments were made and wanted to prepare a "Christmas float." Each float represented a particular biblical scene in the story. If we added or took away, the whole line of thought would be disrupted. One could witness the whole Christmas story passing by. There were twenty-seven floats and every fifth float was a choral group. That meant there was music all along the parade route. Each choral group sang over-and-over the carol that had been assigned to them.

The parade started off with the open Bible and ended with the Great Commission and the choral group singing, "Joy to the World."

Floats in the Parade

The program is as follows:

1. "The Holy Bible"
2. "Cherub Choir"
3. *"The people that walked in darkness have seen a great light."* (Isaiah 9:2)
4. *"His name shall be called Wonderful, Counsellor."* (Isaiah 9:6) (This and the two following floats describe the names given Christ in this prophecy.)
5. *"The mighty God, The everlasting Father."* (Isaiah 9:6)
6. *"The Prince of Peace"* (Isaiah 9:6)
7. "Choral Group: 'O come, O come, Immanuel.'" (The first of five choral groups in the sequence of floats.)
8. "The Angel Appears to Mary" *And the angel came in unto her, and said, Hail,* thou that art *highly favored, the Lord is with thee: blessed* art *thou among women.* (Luke 1:28)
9. "The Angel Appears to Joseph" *behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.* (Matt. 1:20)
10. "A Decree From Caesar Augustus" *And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed.* (Luke 2:1)
11. "Journey to Bethlehem of Joseph and Mary" *And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem. . . .* (Luke 2:4)
12. "Choral Group: 'Silent night'"
13. "No Room in the Inn" *And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.* (Luke 2:7)
14. "Arrival at the Stable" (Luke 2:7)
15. "Shepherds Watching Their Sheep" *And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.* (Luke 2:8)
16. "The Angel of the Lord Appears to the Shepherds" *And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about th and they were sore afraid.* (Luke
17. "Choral Group: 'Away in a m ger'"
18. "The Manger Scene" *And* shall *be a sign unto you; Ye shall the babe wrapped in swaddling clot lying in a manger.* (Luke 2:12)
19. "Shepherds at the Manger" *they came with haste, and found M and Joseph, and the babe lying i manger.* (Luke 2:16)
20. "Journey of the Wise Men" *when Jesus was born in Bethlehem Judaea in the days of Herod the k behold, there came wise men from east to Jerusalem.* (Matt. 2:1)
21. "Wise Men at the Manger Giv Gifts" *And when they were come the house, they saw the young c with Mary his mother, and fell do and worshipped him: and when t had opened their treasures, they p sented unto him gifts; gold, and fra incense, and myrrh.* (Matt. 2:11)
22. "Choral Group: 'We three ki of Orient are'"
23. "Simeon Praising God: A Giving Thanks" *Then took he him u his arms, and blessed God. . . .* (Luke 28) *And she coming in that instant g thanks likewise unto the Lord, a spake of him to all them that looked redemption in Jerusalem.* (Luke 2:
24. "Angel's Warning to Joseph" *hold, the angel of the Lord appeareth Joseph in a dream, saying, Arise, a take the young child and his moth and flee into Egypt, and be thou the until I bring thee word: for Herod w seek the young child to destroy hi* (Matt. 2:13)
25. "Flight into Egypt" *When arose, he took the young child and mother by night, and departed in Egypt:* (Matt. 2:14)
26. "The Great Commission" *Go therefore, and teach all nations, bapti ing them in the name of the Father, a of the Son, and of the Holy Ghos Teaching them to observe all thin whatsoever I have commanded yo and, lo, I am with you always* even *un the end of the world. . . .* (Matt. 28:1 20)
27. "Choral Group: 'Joy to t World'"

There was no applauding, but t people silently and reverently left f their homes when it was over. The was a reverence all along the para route. As it was in pageant form t children could see and understand f they were seeing live pictures that th had already seen in Sunday school. T adults could feel its inspiration.

It was something new, and the mini ters and merchants were most enthus astic to continue an "all Christma

ade each December and to play a
t in helping to put "Christ into
istmas."
n September, plans were already
ving for the 1954 annual Christmas
ade in Fayetteville. Everyone
ned to expect it. In fact, the minis-
al association appointed its commit-
at their first meeting in January, and
Junior Chamber of Commerce fol-
ed soon after. This year it will be
d again the first week in December.
he following changes will be made:
here will be a longer parade route,
so that more people will be able to see and streets will not be so crowded.

Floats will be farther apart, probably half a block. This will give the people more time to "take in" the floats.

There will be thirty or more in choral groups. Two or three churches will go together. We found that voices of smaller choral groups do not carry far outdoors.

More bulletins will be printed and put in churches two weeks before the parade. More to be distributed by the Boy Scouts early on the night of the parade.

A Community Christmas Project

by FREDERICK J. ACKMAN

WAYS and means of Christian unity are prime points of discussion ese post-Evanston days. The Daven-rt, Iowa, community has found one actical way: Increasing fellowship ong Roman Catholics and Protestants being demonstrated yearly with a eep Christ in Christmas" campaign. The idea originated with a local man priest who urged the use of this gan among his own parishioners and man Catholic business men. The esbyterian president of the city min-erial association carried the proposal the Protestants.

The idea of a Christmas parade soon nerged. Chamber of Commerce offi-ls showed interest. They promptly -operated with financial help for urch floats, plus numerous cash prizes outstanding float creations.

The Christmas Parade has become an tablished community event. The 1953 rade, held on the evening following anksgiving despite lack of co-opera-n from the weatherman, attracted 000 people who came to watch the 35 ats on display. Bands from the city d surrounding communities joined e procession.

The basic rule for the observance re-ires all floats to depict some part of e Christmas story. Band numbers ere confined to religious Christmas usic.

Float ideas differed widely, from variations of the manger scene to the wise men, complete with life-size camels. The Methodist Church built a scale model of its chapel, including windows and interior lighting, accenting a "Find Christ Through Worship" theme. The one recognition of the secular was the final float with Santa Claus, in the person of a Lutheran layman.

Critics of the project could note that the parade, despite its religious accent, is timed to open the commercial Christman season, not Advent. It attracts people to opening night store hours, not immediately to worship. They are right.

If the "Christ in Christmas" parade were not held, however, local business enterprise could be trusted to put something more secular in its place. Moreover, there is a religious follow-through in the Davenport program.

The parade signals the start of a prolonged religious emphasis. Churches have become "poster conscious," and Christmas scenes light many a church lawn in December. More than 25,000 leaflets urging a Christian Christmas are distributed throughout the community. Merchants and billboard companies have co-operated to extend the emphasis with some fifty large billboard displays. Radio stations carry the word throughout Advent.

The "Keep Christ in Christmas" campaign has increased Christian fellowship among different churches and deepened good will among Christians from widely varying congregations and occupations. Its accent, at least, is positive.

Frederick J. Ackman is pastor of int John's Methodist Church, Davenrt, Iowa.

Preaching as Therapy

[*Continued from page 17*]

ing to the veteran preacher who has many strongly developed habits in both preparation and delivery. Should not the minister in his prophetic role of preacher allow the Spirit more elbow-room than these limitations would grant? In fact, "What is left to preach?"

Self-examination

To this question we must answer that there is still the Gospel. This we define as the good news of the salvation of God in his son Jesus Christ. The mental hospital is a frontier of salvation. It is not a cobwebbed concept, but a dynamic, meaningful process within the human personality.

A simple yet confident sermon which brings the love of God in Christ to the mental patient is in harmony with the therapeutic process. Perhaps it is more to the point to say that the therapeutic process is a scientific application of Christian principles. If with the limitations suggested the preacher finds himself without a message, perhaps some self-examination is in order. "Am I preaching to boost my ego?" "Am I really concerned about the effect of my sermon on the listener or am I more interested in its effect on me?"

No doubt the average preacher of the Word will never have the opportunity to speak to such a congregation as we have suggested. But if he is inclined to feel that these limitations are irrelevant to him, let him ask himself about Mrs. Andrews who has seemed depressed lately, or about Bill Smith who lost his wife, or about that teen-ager who has a serious behavior problem.

The point is that mental illness is not a matter of black and white. Most of us are of varying shades of gray and all the dark grays are not in the hospital. Many who have serious emotional problems may not require hospitalization because of a therapeutic relationship with a pastor and a church. Such a relationship may be established or seriously impaired by the weekly sermon.

Perhaps we are really saying that a "good" sermon in a mental hospital, a penitentiary, or a training school, is a good sermon anywhere. The therapeutic concerns of the hospital chaplain should be to a degree the same concerns that face the parish minister. We must not contribute to civil war within the personality while we define salvation as "wholeness."

A casual reading of the Gospels brings to our attention and healing relationships of Jesus' life. He was not only "different" in his relationships with people, but "he spoke not as the scribes."

New Television Opportunities

By ROBERT SHERER WILSON

Some television stations are now favoring locally produced religious programs other than regular church services.

THE RECENT licensing of more than a hundred ultrahigh-frequency television stations throughout the country is offering new and unexpected opportunities to churches. For a time the stations did not want local productions but depended upon network presentations of the religious program. This is now changed, and local programs are desired in many places.

Ministerial associations and church groups are appealing for suggestions as to what they might do with their television opportunities. It is obvious that the same type program used on the radio is not good television. The program must appeal to the eye as well as the ear. The local church does not have the talent or experience to provide the same type programs as the networks, yet the competition must be met.

In the city of Johnstown, Pennsylvania, the ministerial association was offered a weekly television period over an *UHF* station recently. Some of the ministers were afraid of it and refused to give it consideration, but others felt the opportunity should not be lost.

What kind of a program should be presented? The time available was fifteen minutes on Sunday afternoon. The television station suggested that a varied program would be the most acceptable.

To limit the period to a formal religious service—with the usual music and sermon and possibly some ritual—might be all right occasionally, but not for every week. Unless such a program has some movement it will soon lose its appeal. Where choirs have had to remain in position for fifteen minutes, it has become difficult both for the choir and for the viewer.

Presenting a regular church service

on television is not technically desirable in the smaller places. Neither the church nor the television station has the facility to do a good job from the church. To transfer the service even in a limited way to the television station studio is not easy.

In Johnstown the *UHF* station had a studio which could handle only a dozen people. The older television station had even less space, for it was located on a high mountain several miles out of the city, and accessible only by jeep. Coaxial cables into the city were not practicable, with the available budget.

One of the area pastors was given the opportunity to present a program on the older station by using a new idea that appealed to the management. The pastor dresses like an Old Testament prophet with robe, long hair, and whiskers and tells the story of God's dealing with mankind as found in the Bible.

He started a few months ago with the first stories of Genesis and has been following through the scriptures Sunday after Sunday. To provide variety he uses slides illustrating the Bible stories, and shows pictures he has taken himself on a recent trip to the Bible lands. The

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TV station found the response of v ers so good that free time was give the pastor.

Something different had to be sented on the ministerial associa period. The first month, four diffe types of program were assigned.. pastor who had a talented male so in his congregation was asked to pre the singer and then give a short d tional talk.

Another pastor was asked to several children of his catechetical to the studio and, by means of quest and answers, demonstrate some of teaching work of the church.

Another pastor was assigned presentation of a counseling type gram, where persons appeared be the pastor for help. The fourth prog in the first month used three minis with a panel form of presentation.

These programs opened up the for more ideas. The television c mittee of the ministerial associa took a survey of the membership to out what type program each mini would like assigned to him. In this the programs differed each Sunday

The head of a youth camp was as to show slides of activities at his chu camp in order to stimulate all of churches in camp planning, and to the nonchurch public know that Ch tians did some interesting things.

On another program a fine m quartet was presented in several nu bers, with some comments added by pastor. Another pastor made good us some of the great Christian painti which he described to the televis audience. Two of the city pastors been missionaries to foreign countr and they could show the mission program of the church by means costumes and curios.

It seemed as though there were end to the variety possible with this r medium of television. Another ea program was a twelve-minute dra presented by a small cast from one the churches. In this as well as many the programs, the church has a p Many of the radio devotional peri needed only the minister. Televis needs more than the minister.

As more local stations are erect the television opportunities will crease. To sell local advertising the s tions need to have more local inter They are willing to give free time churches and other service groups order to appeal to local people.

Every local church should be alert television possibilities in their own co munity. In this way people can reached with the message of God w might never be reached in any oth way.

The Christian Home and the Young People of the Church

By JOHN DVORAK

Home is the place where church people are winning or losing many young persons to Christian faith and action.

THE ANCIENT Jew had an answer to one of our modern dilemmas. With rvelous insight he placed a stress on nily life and believed that if a man's nily life was happy, he would con-iously affect the world around him. ery man, the ancient Jew surmised, s "part of a family." If not a biologi- family, then in his work or in his ociations, surely he was a member of ne kind of group resembling a family it.

Because of this understanding of the ic nature of God's world, the Jewish igionist established many of his com-ndments around the sanctity of the nily. He sought to protect the various mbers of the family by saying, *onor your father and your mother. ."* and *Neither shall you commit ultery. . . ."*

e Home Comes First

We have sometimes made the mistake assuming that the church is to be the mary teacher of religion, when ac-lly it is the home that makes the t and most impressive contacts. It is the home that religion should be ght first, by action, by deed, by ughts of concern and examples of e. Here in the home is laid the undwork for future religious life. e church assists the home by helping create the proper spiritual atmos-ere.

n the past, I am afraid, there have en times when we started at the ong end of the matter. We have said, example, that a child should not ve any special religious training in home. We have been against any-ng that might smack of coercion in religious realm. True it may be that ne youth are made sick and tired of urch; but not if the parents them-selves are never sick and tired of the church.

It may be true that some youth may rebel against the church; but not if the parents themselves never rebel against the church. Religion is not taught by coercion, but by immersion—the creation of a spiritual atmosphere within the home that by contact and influence makes Christ real to each member.

If we want our youth to be respectable and a contributing power in the future world, we would do well to think seriously about our homes; and we would be truly concerned about the kind of atmosphere we are creating. The Christian home, therefore, is first of all, a spiritual atmosphere. Secondly, the Christian home should be a co-operative venture.

I suppose there was a time when the dictator of the home was father. Occasionally, the emperor would be replaced by an "empress." Today, in many homes, another change has been made. Now the children or youth often rule the house. What the youth wishes done is done; what the child desires is accomplished.

The Ideal Family

Although the biblical admonition persists that the father is the head of the house, neither he nor any other member is ever meant to be a dictator or a totalitarian ruler of any sort. The ideal picture of a perfect family is where co-operation is the keynote and where the rule is "of the family, by the family, and for the family."

Co-operation in any form—whether at school amid the gyrations of a sharp basketball quintet, at work on a job requiring co-operative precision, or in a church where people labor together in love to do Christ's task—is a beautiful thing to watch, and a wonderful thing to be a part of. It is also wonderful to be a part of a co-operative home, where the individuals within the home think and work and love together.

In the home that is a co-operative venture, the members of the family will share many tasks. They will do things together. They will go to social events together, they will go to church together, they will stay at home together, they will worship at home together in family altars. Consequently, the family stays together.

Family councils are being advocated more and more. Decisions regarding the welfare of the family are made not by just one member, but by all members of the family in an attitude of understanding love and tolerant respect for differences of opinion. Imagine the different attitude which comes over a youth when he begins to feel that his opinions are given thoughtful and understanding consideration by the other members of the family.

And then, finally, for all members of the family, the home should be a sacred trust.

Young and old alike, we must realize that God calls us to family life participation, just as he calls a man to preach, a teacher to teach, and a doctor to heal. When he discovers this, man makes one of his greatest discoveries.

The home is a sacred trust. The members of a family unit have a responsibility not only for their own life and welfare, but for the life and welfare of every other member of the family.

Home as a Training Ground

Being a member of a family and thus wielding an influence for good or ill in that particular social unit, it is important how we live and act.

D. Elton Trueblood spoke indirectly to all members of the family unit when he said, "We can change business associates if we need to, and we can leave a poor job for a better one, but we cannot trade sons. If we lose the struggle in our occupational interests we can try again, but if we lose with our children, our loss is terribly and frighteningly final. . . ."

Christian men will never look upon homes as a place where they rest between hours of labor, where they are kings; neither will Christian women think of themselves as queens to be served by their children or by a tired husband, but together, they will think of their home as the most important reason for living and thus worthy of their greatest efforts. They will realize that if home life fails, all of life fails.

Neither will Christian youth think of the home as a "filling station" or a "rest station" between school activities and dates. Rather, they will think of it as the training ground for their own future family establishments and the point at which they can begin to make their first major contribution to society, a healthy attitude and outlook.

John Dvorak is pastor of the Methst Church of Talco, Tex. This article follow-up of the Fall Action Project Methodist youth, which took place November.

The Fountain

Christians Have Hard Time

The main thing is that Christianity also exists in the Soviet Union. The figures run into millions. It has a hard time of it. But God can be near it as he is near to us in his judgment and mercy.

The ecumenical movement is being followed with interest by the church in Russia. However, it does not see itself in any position, for the time being, to participate in the movement, according to the statement of Metropolitan Nicholas. The question remains open. Until it can come to us, we should seek contact with it as far as possible. We need to get better acquainted with it. It needs our prayers of intercession.

—Gustav W. Heinemann, Evangelical Church in Germany, to Visitors of the World Council Assembly

This Day of Persecution

If the Roman Catholic Church could have as tolerant a spirit as that shown to her by the Protestant majorities in traditionally Protestant countries, then I am quite sure that many of the religious disturbances and persecutions we have had in Latin America would not have existed nor would exist. Because, if we search deep and intelligently, at the bottom of every curtailment of religious liberties, we shall find the direct or indirect influence of the Catholic Church. . . .

We regret to have to say these things in an hour when we would like to have a brotherly approach with every Christian in the world. But there is no hope of a common Christian front in the world, until the day when the Roman Catholic Church retraces her steps and extends to us the right hand of fellowship as brothers on equal terms; brothers who are trying, with human limitations, but with a sincere desire to obey the Lord of us all, to proclaim the eternal Gospel of the Cross and of the Resurrection. Till then, we shall pray that God may give us strength and brotherly love, so that we may go on with our work and never act with our Catholic brothers as they act with us, when they take advantage of their numerical strength to play with political powers to their own advantage. Our only strength is in God, the Father, and our only victory will be in our Lord Jesus Christ.

—Sante Uberte Barbieri, Methodist Church—Argentina, Bolivia and Uruguay, to Visitors of the World Council Assembly

Someone Changed

Once a young woman complained to her minister about the cold and unfriendly people with whom she rode to work each morning. "Are all people unfeeling like that? They don't seem to care!" Ten weeks later she said to her pastor, "Has the world changed?" "Changed in what way?" he asked. "Are people more friendly than they used to be?" she continued. "Why, when I get on the bus to go to work, everybody smiles and we laugh and talk all the way in. The world didn't use to be like that." Weeks later she discovered that that change was in herself, and she exclaimed in wonderment, "Did I change that much?"

—Harold W. Freer and Francis B. Hall, in *Two or Three Together* (Harper & Brothers)

Clues to the Bible

In modern America almost every adult carries a bu
of keys, either in a pocket or in a handbag. The key
one's home, to the car, to the office, to the safety bo
the bank, these are with us always—or almost always. T
are the mark of posessions which must be protected f
others who have no right to them. The number and
nature of the keys is an index to our wealth and our so
status, to our vocation and our avocations. Each key s
bolizes our power to enter or to leave certain rooms at
our power to exclude or to admit others into the s
rooms. When we lend a key to another person, it is a
of our trust and respect, and on his part a sign of a
responsibility. These comments contain clues to the me
ing of various Biblical passages in which the "key" is
central symbol. These clues, however, have proved
sufficient for most of us. We do not immediately grasp
rich connotations which were in the minds of the Bib
writers.

—Paul S. Minear, in *Christian Hope the Second Coming* (Westminster Pr

Prayer

Prayer is the heart of religion and it beats as long as
human heart itself. Whilst there is life, there is pra
Though it may lie dormant and feeble for long it will sp
into life immediately at the call of a desperate situation.

—Albert D. Belden, in *The Practice of Pra*
(Harper & Brothers)

Call to Obedience

If I understand the spirit of Lund, the desire was
start afresh on the basis of Christology. I take this to m
that we are now bidden to reorientate our thinking to
fact of the centrality of Christ in the Christian faith.
In Christ we are one. In him we have an objective un
which cannot be invalidated by anything we do in our act
practices. A church that lives out of communion with
other church is taking upon itself a dreadful responsibil
for it is saying in effect to its sister church "you are
founded on Christ." Either a church as a church is foun
on Christ and his work or it is no church at all.
churches have a common foundation which is not the s
jective confession of their faith but the objective fact of
work of Christ. If so, living out of communion, eit
through choice or through the compulsion of an existing
uation not of one's choice, is in a sense a sin against
which confers the title of "the Body of Christ" on
churches. The call to find in our actual relations an exp
sion of the objective and given unity is a call to obedie

—V. E. Devadutt, Baptist Union of In
Pakistan, Burma, and Ceylon, to the W
Council Assembly

Like Rudderless Ships

When family and church work together they will p
worship at the center. This is no threadbare plea about
need to get back to the good old days when father read
Bible and prayed at length after breakfast or dinner.
time schedules are not organized like they were in the g
old days. This is an attempt to face up to the fact th
pattern of worship which fits our modern homes
churches is imperative because without it we act like r
derless ships.

—George A. Warmer, Jr., Oakland, Calif
the Methodist Family Life Conferenc
Cleveland, Ohio

ıe Spiritual Gifts

Vhen churches come together in the name of their com-
n Lord they do not meet as self-contained organizational
ıctures. They are gathered together by the Lord. The
nomy of the *charismata*, the spiritual gifts, begins to
ərate. They learn from each other. They see anew the full
ıensions of the Church Universal. They feel compelled to
der common witness. They undertake common tasks to-
her. In other words there is born among and between
m a *koinonia*, a fellowship of participation in the work
he Holy Spirit.

—Willem Adolf Visser 't Hooft, General Secretary of the World Council of Churches, Netherlands Reformed Church, to the World Council Assembly

ought for Bible Sunday

Jo one can travel much in Latin America without coming
ın church after church that had its origin in some group
t first met for Bible reading. The Brazilian town of
naos offers a good illustration. Fifty years ago a business
n in the town bought a wheelbarrow full of Bibles from a
n who stopped at his shop door. He did not sell them;
t would have roused opposition; he loaned them to any-
who asked to borrow. For years there was no Christian
ness in the town, apart from those books, and no mission-
ever came. Then the Bible-readers begin to meet to-
her and today there are five churches in Manaos, each
ly self-supporting and each with its own Brazilian pastor.

—A. M. Chirgwin, in *The Bible in World Evangelism* (Friendship Press)

ed from Fear

A battalion commander in one of the military units with
ich I served told me the following story. As a company
ımmander during World War II, when leading his men
ng the road advancing into battle, he passed a wounded
dier who was screaming with pain. Pausing, he found
y a superficial flesh wound. A medical aide was trying
comfort the stricken man by assuring him that his injury
s slight. Half an hour later when the captain returned the
ne way, he found the man dead. He had been killed
by the enemies' bullets but by fear.

—Henry Irving Louttit, in *Fear Not!* (Seabury Press)

ıse for World Government

To attempt to abolish war by eliminating conflicts is like
ing to remove the danger of floods on the Mississippi by
ing up the river at its source. Of course the seeds of
flict are in the hearts and minds of men, and it is man's
rnal task to eliminate them. But whether or not con-
ting interests lead to war depends largely on the politi-
context in which they occur. If the conflicts take place
ween men living under a common government, they are
ely to express themselves in political or legal action, or in
ne other relatively peaceful way. Only when they occur
ween men living under separate sovereignties is war
ely to be resorted to. War can therefore be ruled out by
establishment of a common government for all men, a
rld federation with power to enact and enforce laws com-
nding world order and security. This is merely an appli-
ion on a world scale of the third definition of peace. As
have seen, this peace is defined as public order and se-
ity commanded by the laws of a government. On a world
le this means that *world* peace is *world* order and se-
ity commanded by the laws of a *world* government.

—Benjamin Seaver, in "Three Definitions of Peace," (*The Friend*, April, 1952)

Worse Position

The prophet trying to speak God's word to the crowd is in somewhat the position of a bright school child who has heard a lecture by Einstein and is trying to explain it to the kindergarten. But he who tries to reach absolute certainty about God by way of logic is in a far worse position than that same bright school child would be if, never having heard of Einstein, he set out to invent relativity theory for himself.

—Edward J. McShane, in an address to the Faculty Conference, Montreat, N. C.

God's Peace

We must never forget that peace on earth is not peace with God. Justice in this world is not in itself justice under God. Freedom on earth is not real freedom and this life is not eternal life. Our striving for a just order in society does not bring in Christ's kingdom on earth nor does it fashion the new creation. Christ's kingdom enters only through the Gospel; the Communion of Saints in the new creation.

—Edmund Schlink, Evangelical Church in Germany, to the World Council Assembly

A Blessing

Silence is nothing else but waiting for God's Word and coming from God's Word with a blessing. . . .

—Dietrich Bonhoeffer, in *Life Together* (Harper & Brothers)

Let My People Go

Some little men, whose mentality is more akin to the Nazi gauleiter and the Russian commissar than to a representative of the American people, seek to catechize the church. They set up their own definition of Americanism, and rush to the totalitarian insistence of "Conform or Die," "Dissent is Treason," "Deviation is Disloyalty." For instance, Mr. Donald Jackson of the House Committee on Un-American Activities tells us "opposition to any form of military training" or "the use of such phrases as 'red baiting' and 'witch hunt' to describe the activities of the duly-constituted committees of the United States Congress is indicative of the Communist Party line" and justifies a so-called file, and is "evidence which tends to indicate that the individual concerned holds views which are contrary to those expressed by loyal American citizens." Such a man will soon be telling us that Moses must have read Marx. Didn't Moses stand before a King and say, "Let my people go"? Surely Amos must have read the Communist Manifesto. Did he not declare, "Ye have sold the needy for a pair of shoes"? Soon such individuals will suggest our Blessed Lord was subversive. Have they read Mary's Magnificat, Our Lord's first sermon at Nazareth, and the stinging words of the 23rd Chapter of Matthew when he spoke of those "who devour widow's houses"? It was only yesterday that a self-appointed super-patriotic organization of California was warning us against the radicalism and the subversion of those who demanded the abolition of child labor and the end of the twelve hour day in steel. Where were these men when the right of labor to organize was written into the law of the nation and the worker won new status, a demand, by the way, that had been voiced by the churches as far back as 1912? Where were they when social security was established and the poorhouse closed? All of this is to say that when we talk of Peace we speak as Christians and as Americans.

—G. Bromley Oxnam, in an address to W.S.C.S. Assembly, Milwaukee, Wis.

Recent Books on Pastoral Care

By CARROLL A. WISE

THE SUMMER is always the lean period of the year in the harvest of new books, but the past few months has not dealt too badly with us.

One that should be high on the list of every minister is Reuel Howe's ***Man's Need and God's Action.*** Howe, an Episcopal clergyman and teacher, approaches his problem by asking first, what is man's need? and then, what is the answer of the Gospel to this need? He clarifies man's need in terms of present day psychological understanding of man.

Man's deepest need is to overcome his isolation and to find someone with whom he can feel united and who can feel united with him. Human beings are constantly frustrated in this, and out of this comes a profound sense of separation and the inability to accept love in spite of our deep need for it. The Gospel is good news in relation to this need, for it tells of a God who enters into a personal relationship with us through his perfect love even though we are very unlovable.

In developing this theme, the author has integrated psychological and theological understanding of man in a unique and effective manner. The book is rich in insights into human life and Christian faith. Though simply written, its careful study can be most rewarding to both the preacher and the pastor.

One of the most perplexing problems facing many persons today is that of mixed marriages. ***If You Marry Outside Your Faith,*** by James A. Pike, is the first study in book form of the problems which may arise if one marries outside his faith. It is a well-balanced, calm analysis of the many kinds of conflicts which may arise in mixed marriages not just in Catholic-Protestant marriages, but even among Protestants of widely varying beliefs.

Carroll A. Wise is professor of Pastoral Psychology and Counseling, Garrett Biblical Institute, Evanston, Ill., and author of Pastoral Counseling: Its Theory and Practice (*Harper & Brothers, 1951*).

It is a book which could well be placed in the hands of high school and college youth, and would easily serve as a basis for group discussions. It would be helpful to many pastors in their counseling, although one real weakness is that it does not go into the deeper motivations which propel persons into mixed marriages. For most mixed marriages do not just happen; there are reasons for them in the emotional life of the participants, and these reasons greatly affect the outcome of their relationship.

In ***Men and Women,*** an English physician and clergyman writes an interpretation of sex which unites sound scientific and theological interpretation. The author is not so much interested in the facts of sex, but rather in the meaning of sex as the fulfilment of men and women as one flesh.

He discusses various problems in the sexual life in relation to this fulfilment which he sees as the plan of God for human life. This book would be helpful to many intelligent persons seeking a Christian orientation to sex.

Romance is the goal of many people, but with many romance dies tragically with the end of the honeymoon. It is the purpose of W. Clark Ellzey (Methodist minister, teacher, and marriage counselor) to help people meet this situation in his book, ***How to Keep Romance in Your Marriage.***

Unlike the usual how-to-do-it book, this one seeks to help the reader understand just what romance means at various stages of life and in relation to various every day situations. The entire range of marriage is considered, and one gets a sense of the author's desire that the reader should learn to find real enjoyment in every phase of marriage at every age level. There is good material here for discussion groups.

In ***The Need to Believe*** a psychoanalyst and a philosopher combine efforts to discuss the psychological function of religious belief. Basically this function is to dissipate strong, unconscious guilt and to form a community in which profound emotional needs may find a high degree of satisfaction.

For the forming of a community, religion seeks to have its adherents t an attitude of passive acceptance communal obligations and restrictio Ritual aids in this process, but beli are also very significant, for beliefs "almost as necessary to humans as e ing." This need to believe is deeper th reason and is to be served by reason.

While the book contains some sou insights, it cannot do justice to all the psychological aspects of religi beliefs in such a small space.

Psychiatry for Priests, written b physician, Herman Dobbelstein, se to describe the symptoms of mental ness and methods of treatment spec cally for Catholic priests. It is written a non-technical, easily read style a would make a good introduction to t subject.

The point of the book is that the pri may often be the first to detect mental illness and at such times he h a responsibility to help the person fi competent treatment. There is ve little discussion of the deeper relatio ships of religion to mental illness.

A group of lectures to laymen giv at the New York Academy of Medici is to be found in *Medicine and Scien* edited by Iago Galdston. One lectu by Norbert Weiner, the founder Cybernetics, deals in a stimulating ma ner with the theme, "Men, Machin and the World About," and it gives so insights into the relation of techn logical advances and individual we being.

There is a fascinating lecture "Stress, Emotions and Bodily Diseas by a psychiatrist who has done origi research on the subject. Also will found lectures on endocrinology, ps chology and psychiatry, and antibiot

Psychoanalytic Psychiatry and P chology, edited by Robert P. Knig represents the efforts of a group workers at the Austen Riggs Center Massachusetts to wrestle with some

clinical and theoretical problems of chotherapy.

reflects the efforts of many workers his field to develop their understand- beyond the basic ideas which Freud inated. One of the directions which development is taking is that of an eased concern for the ego and its vth. Some technical background is ded for reading many of the papers his volume, but for those with back- und it rewards study.

Where can we send people who need ? This is a common question of tors. The alert pastor has made a ly of his community and knows its urces. However, sometimes he must r persons beyond his immediate munity.

wo directories have come to our at- ion that give helpful information. is the *Directory for Exceptional dren.* Exceptional children are those iring some form of special care, and directory lists schools, clinics, and r agencies, both public and private, ughout the United States.

nother helpful directory is that on *ational Counseling Agencies, 1954.* s lists all agencies accredited by the erican Personnel and Guidance As- ation. Ministers should encourage lic libraries and schools to make e directories available to their com- nities.

ks reviewed

's Need and God's Action, *by Reuel . Howe. Seabury Press, 159 pp., 2.50*

You Marry Outside Your Faith, *by ames A. Pike. Harper & Brothers, 91 pp., $2.50*

n and Women, *by Gilbert Russell. eabury Press, 125 pp., $1.50*

w to Keep Romance in Your Mar- iage, *by W. Clark Ellzey. Association ress, 182 pp., $2.95*

Need to Believe (The Psychology f Religion), *by Mortimer Ostow and en-Ami Scharfstein. International niversities Press, 162 pp., $3.00*

chiatry for Priests, *by Herman obbelstein. P. J. Kenedy and Sons, 48 pp., $3.00*

dicine and Science, *edited by Iago aldston. International Universities ress, 159 pp., $3.00*

choanalytic Psychiatry and Psy- hology, *edited by Robert P. Knight nd Cyrus R. Friedman. International niversities Press, 391 pp., $6.00*

ectory for Exceptional Children, *954. Porter Sargent Publishers, 96 p., $1.10 paper, $2.20 cloth*

4 Directory of (Approved) Voca- ional Counseling Agencies. *Dis- ributed by the American Personnel nd Guidance Association, Inc., Vashington, D.C., 64 pp., $1.00*

"The Blood of the Martyrs Is the Seed of the Church"

Is this Early Church epigram still true? Or does present-day Christianity require a tolerant—perhaps even *favorable*—political climate in which to live and grow?

This timely subject is discussed in the symposium "Christianity in Its Political Setting" in the Winter issue of *RELIGION IN LIFE.* John C. Bennett leads off with "Does Christianity Have a Special Affinity for Democracy?" Dr. Bennett reports firsthand observations of a recent world tour. Charles C. West, a former resident of East Berlin, tells of Christians under Communist rule in East Germany. Andrew Yu Yue Tsu, formerly Episcopal bishop of Shanghai, tells what happened to the Chinese Christians when the Communists took over.

IN THIS SAME WINTER ISSUE, other thoughtful and stimulating writers discuss a variety of subjects from the Christian viewpoint—to help you toward a rewarding, well-rounded ministry. Among these writers are:

- Edward D. Myers, an associate of Arnold Toynbee, who gives some revealing insights and sidelights on Toynbee's view of history. Is the eminent historian justified in calling our day "the *post*-Christian era"?
- Wayne E. Oates, who discusses Norman Vincent Peale and *The Power of Positive Thinking.* Is Peale's "cult of reassurance" really Christian?

RELIGION IN LIFE

A Christian Quarterly of Opinion and Discussion

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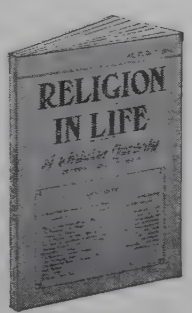

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New Scribner for the Pastor

A. C. Craig's

PREACHING IN A SCIENTIFIC AGE

This unusual but practical book on preaching covers not only content and delivery of sermons but the whole concept of a preacher—his function, obligations, attitude and aptitude. Besides considering the overall "Dilemma of the Preacher," separate chapters are devoted to four of the most difficult subjects a preacher has to contend with: Biblical Criticism, Miracles, Resurrection and Last Things.

Placing great emphasis on the Bible as the basis for all sermons, the author warns against clichés in interpreting biblical passages and states that a sermon which does not "cause a ripple" among its hearers is a failure. A. C. Craig is Leeturer in Biblical Studies, Glasgow University. $2.50

Georgia Harkness'

THE SOURCES OF WESTERN MORALITY

Here is a survey in readable form of the origins of Western morality—from the sanctions of primitive society, the early civilizations of Egypt and the Mesopotamian Valley, through the Hebrews, Greece and Rome, and the powerful influences of Jesus and the New Testament.

Dr. Harkness not only gives the significant facts of this developing foundation of moral ideas, but also some interpretation relevant to the present. Dr. Harkness, a professor at the Pacific School of Religion, is one of the most widely known women in religious and philosophical circles. $3.50

At all bookstores

CHARLES SCRIBNER'S SONS
597 Fifth Ave.
New York 17, N. Y.

New Hope for a Tired and Anxious Age

PREACH THE WORD OF GOD, *by Frederick M. Morris. Morehouse-Gorham Co., 157 pp., $2.50*
PREACHING THE WORD WITH AUTHORITY, *by Frederick W. Schroeder. Westminster Press, 128 pp., $2.50*

By JOHN T. GALLOWAY

Here are two more books for preachers on preaching which put the emphasis on "What to preach" with an inevitable inclusion of a little "how." The two Fredericks have more in common than the subject of their books and their first names. Both believe, as Morris expresses it, that "preaching is a divinely intended aspect of God's redemptive activity," and both affirm their loyalty to a message which transcends the old theological controversies and offers new hope and inspiration to our tired and anxious age.

Morris writes in a more popular style than Schroeder. In his preface the former expresses the hope that his book will be read by laymen as well as clergy. Before I had finished the first chapter, entitled "Preach and Listen," my mind leaped with elation at the swift moving style, and I said to myself, "Here are pages I wish all my congregation might read." (It is a wonderful idea: a book about preaching to be read by the congregation.)

But as I moved on through some of the other chapters on "Preach Christ," "And Him Crucified," "Know What You Have to Say," and "How to Do It," I had the feeling that if I were going to give a book like this to laymen I would not want quite so much detailed and specific advice addressed to the preacher. Laymen can be critical enough without giving them books to load their guns.

But then if they are going to be critical anyhow, it might be well to help them to be a bit more discriminating. For my part, I wish Morris could take this book apart and write two more: one to ministers and one to laymen. This book proves that he is qualified to do both. In the volume to ministers he should leave out the three or four very old illustrations (for example, the one about Coolidge and sin, and Ian Maclaren's "say a guid word for Jesus"). He made the best possible use of these much-used illustrations, but they mar the freshness and strength of the w

These criticisms do not give the tire picture. It is a well written b it is full of good suggestions; it is w reading; it contains many helpful for both ministers and laymen.

Schroeder limits his outreach to isters alone; and, we might add, thoughtful ministers." Being a semi president and professor, his lang is conditioned by his environment. likes to refer to *Heilsgeschi didachē* and *kerygma,* and he qu easily from Niebuhr, Micklem, Barth.

Schroeder wants preachers to w up to the fact that "much of the m run preaching is poor in form, pro in delivery, platitudinous in cont and irrelevant to the situation in w people find themselves." This is good enough for the times in which live or for the Lord we serve.

Both of these books should help our compound affliction. Morris with lighter touch does more to make want to improve your preach Schroeder in somewhat less scintilla fashion digs into "What it Means Preach," "The Message of the Chur "Using the Biblical Resources," makes you see the wealth and depth the gospel message and its relevance contemporary life.

Both of these books are a clear for a clear word to a troubled age. the young minister read them sharpen his tools and brighten his m sage; let the older minister read them discover that new days demand new sights into, and new zeal for, the W of God.

Secularized Gospel

THE NAZARENE GOSPEL R STORED, *by Robert Graves Joshua Podro. Doubleday & Co., pp., $10.00*

By DONALD G. MILLER

This is a work that may well take place beside such works on the life Jesus as those of Strauss Schweitzer, in that it is a massive eff to uproot the generally accepted vi of Jesus and replace it with anot purporting to be more historically acc rate.

It has been produced by two schola one a superb stylist and the other expert on Jewish history and literatu Delightfully written, making ev

hnical questions interesting, it is a ne of information on historical and tical questions relating to the New stament.

The central thesis is that Jesus was a mber of a small apocalyptic sect in t-century Judaism who believed in near approach of the end of the rld, which he was to bring through sacrifice of himself. He followed lel's interpretation of the Law very sely, and never broke with Phari-sm at all.

The only quarrel he had with the ws was with "feigned" Pharisees om the Pharisees themselves re-ted. He forced His own arrest and ndemnation, mistakenly thinking that was thereby to usher in the kingdom God.

At this point the authors seem to rallel Albert Schweitzer's view. But y break with Schweitzer, who thinks t Jesus actually died on the Cross, holding that Jesus did not die, but s resuscitated in the tomb.

The stone was rolled away by the sol-rs while the captain of the guard pt, with the purpose of stealing the tly spices placed in the tomb by seph of Arimathea or Nicodemus. aring Jesus groan when they entered tomb, they were frightened. In the mmotion, the captain awakened, and ing Jesus sitting upright, decided t providence must have spared him m death, and thus released him.

Jesus thereafter appeared several times to his disciples in secret, but finally, being unable to begin his work of preaching again, and not wanting to implicate his disciples in harboring a criminal, left for Parthia.

Paul's trip to Damascus was the result of rumors that Jesus had been seen there, with the intention of rearresting him. Jesus, however, took the offensive, and while the Pauline party was having the noonday siesta on the way, he suddenly appeared to Paul and threatened him. Hysteria blinded Paul, and being a natural coward, he became a turncoat and joined the Nazarene movement.

Shortly thereafter, Jesus went on to the East and was never seen again. Paul's view of the Law was totally different from that of Jesus. (Incidentally, Paul was not a Jew, but a Greek proselyte!) He and his Gentile followers broke radically with the original Nazarene movement founded by Jesus, and totally disfigured the original Nazarene gospel.

A long process of editing, prompted by polemical interests, finally brought the gospels to their present state. On them the Roman Catholic Church, followed by Protestantism, founds its view of Christianity. The view is kept alive by professional priests and clergymen. Could leadership only pass into the hands of unpaid laymen, it would be comparatively easy to uproot orthodoxy.

Christian history, then, has been one grand mistake. *The Nazarene Gospel Restored* is designed to restore the original movement founded by Jesus. The authors have no "chair, post, or pulpit to lose" so can be straightforward and honest in a way hardly possible to professional theological scholars!

To restore Christianity to its original basis would be to reunite with modern Judaism and return to ancient Jewish loyalties to the Mosaic Law. Is this possible? Would the Jews want us back, in the light of our historical attitude toward them? If not, should we resort to a purely ethical Christianity, of a mystic and poetic type, with no regard to its historical basis, rather like the ancient mystery religions?

The weakness of the work lies in the fact that the unchallengable historic materials are so interwoven with subjective interpretations and "historical imagination" that the work does not give clear marks of where the one ends and the others begin. It purports to be a work of serious critical study, but in many places it turns out rather to be a novel depicting what Jesus must have been or should have been according to the authors.

There is little new in the book, save the bringing together of many critical judgments which are to be found in a widely scattered range of writings into one work, and piecing them all together into a consistent reconstruction of the ancient gospel story. The elements of critical reconstruction reflect views all the way from Reimarus to the most radical form criticism.

In the judgment of the reviewer, the work is too radical to hope for ultimate acceptance, and is singularly lacking in an understanding of the Christian faith. The writers object to the Protestant judgment that "no one who lacks faith can understand or criticize the Word of God." Perhaps they have given us one of the best examples of the principle in recent years.

Many of us, faced with two interpretations of the significance of Jesus, that of Paul and that of Robert Graves, fully facing the possible charge of obscurantism and ignorance and the hampering of ecclesiastical loyalties, will be impelled, for better or for worse, to risk our destiny on the Jesus of Paul, and take the consequences.

Reviewers

Nels F. S. Ferré, professor of Philosophical Theology, Vanderbilt University School of Religion, Nashville, Tenn., and author of *Christian Faith and Higher Education* (Harper & Brothers, 1954).

John T. Galloway, pastor of the Wayne Presbyterian Church, Wayne, Pa., and instructor in Homiletics at Princeton Theological Seminary.

Fred D. Gealy, professor of Missions, New Testament Greek, and Church Music, Perkins School of Theology, Dallas, Tex.

Sidney A. Guthrie, pastor of First Methodist Church, Gibson City, Ill.

William E. Kerstetter, president of Simpson College, Indianola, Iowa.

Donald G. Miller, professor of New Testament, Union Theological Seminary, Richmond, Va., and author of *Fire in Thy Mouth* (Abingdon Press, 1954).

Paul Morrison, pastor of Central Methodist Church, Lansing, Mich.

Howard L. Stimmel, pastor of First Methodist Church, Plattsburg, N. Y.

James R. Uhlinger, pastor of Wesley Methodist Church, Worcester, Mass.

Myron F. Wicke, associate director, Section of Secondary and Higher Education, Methodist Board of Education, Nashville, Tenn.

Prices of all books reviewed in THE PASTOR are subject to change without notice—Ed.

A Personalist View

REVELATION AND RELIGION (*Studies in the Theological Interpretation of Religious Types*), *by Herbert H. Farmer. Harper & Brothers, 244 pp, $3.50*

By NELS F. S. FERRE

The Gifford Lectures are important publications. The works of Herbert H. Farmer are always essential. When Farmer publishes these his Gifford Lectures we are sure of an unusually rich diet. Rich though it be, it is also palatable. Few people think more centrally and write more clearly than this author.

I recommend this book as both good and important reading. To be sure, this volume does not finish his argument. His second series of lectures are needed to evaluate Farmer's study of religion as a general phenomenon in the light of the Christian faith.

Instead of gathering the data of all religions in order from those data to discover some standard for religion in general in relation to which he would later study the Christian faith, the author accepts quite boldly the truth of the Christian faith. He makes the norm for religious phenomena the core of the Christian faith, namely man's response to a divine personal Being.

Farmer, taking up the task of John Oman, is most emphatically a personalist Not only is he a personalist, he is an evangelical, supernaturalistic personalist. More than that, he is through and through a Christocentric personalist, interpreting Christ as the incarnate Love of God.

Some of the best writings of the book are about the nature of the Christian faith. They are crisp, at the heart of the matter, and unusually well written. His treatment of the God-ness of God, as known and as wholly other, is a model of analysis.

His main thesis, however, is that the chief religious category is the supernaturally personal. Encounter between God and man is the determining consideration for whether or not data are religious. If God actually is Father, Creator and Lord, can authentic religion be anything else than man's response to him? Does not Farmer's approach seem unassailable?

If it is, what are we to do, for instance, with primitive religions and with Buddhism? Dr. Farmer dismisses them insofar as they are not personal in nature. But can we thus discard major data without doing violence to our interpretation? Farmer replies that we must all take some faith-stances; and that since his is avowedly Christian, he must treat his facts in line with Christian faith.

I, too, accept the Christian faith as being evangelical supernaturalism centered in the Christ who incarnated conclusively in human history for our salvation the God who is love. God, then, being a personal Spirit, must I not also accept Herbert H. Farmer's view of religion?

By no means, for I believe that there is a realm of God and also an aspect of God which are not personal. Christianity is not pan-personalism either as to nature or to God. God, for one part, is *passively* rather than *personally* present.

Therefore there can be and are religions which are sub-personal and still religions. Such religious response, however, is either preparatory or distorted. *Right* religion worships a supernaturally personal Spirit as revealed in Jesus Christ. Not all religion, however, is right.

Farmer, however, makes a very strong case for his position and should be read. *Revelation and Religion* is of high importance not only for its scholarships, but also because it makes worship central to the investigation of religion.

Guide to Literature

TRANSITIONS IN AMERICAN LITERARY HISTORY, *edited by Harry Hayden Clark. Duke University Press, 479 pp., $6.00*

By SIDNEY A. GUTHRIE

This is a gigantic, co-operative work, done by seven scholars under the leadership of Harry Hayden Clark. The book seeks to survey the periods of our American literary history, with especial attention to why the literary fashions and emphases changed from time to time.

The authors note the various influences which wrought changes in writing in America, such as, the foreign influence, which was so marked in the first 100 years; the economic causes, such as the growth of industry; the westward movements of population, the raw pioneer environment, the opening up of new land, the growth of education, and the increase of newspapers and magazines and books; the plethora or paucity of great men in the literary field; and many other noteworthy factors which have played important parts in our literary history.

One important story told is how Puritanism and Neoclassicism declined, giving way to Romanticism. Still another story is that of the rise of New England Transcendalism, and the l rise of Realism to take the plac Romantic Idealism.

In the judgment of the present viewer the best one of the chapte the one on New England Transcen ism by Alexander Kern. It does justice to Emerson and the other wo ies of that important age.

The book is manifestly a textb and intended for college or gradu students. For such a book it is reas ably interesting, although at times vast amount of detail, both as to wri and events, grows somewhat we some. I should say that it is a defini volume in its field, and will proba hold its place as a source book for s years to come.

There are several interesting it that I would like to mention. One is constant and recurring instance Sir Walter Scott was the major in ence in America on our fiction writ and that this influence lasted so l This will be somewhat of an eye-ope to a multitude of our countrymen many of whom Scott is almost an known.

This volume gives as fine a reviev the rise of periodical literature America as I have ever seen. We h see that our early magazines, such *The Atlantic Monthly, The No American Review, The Southern Lit ary Messenger*, etc., did much to courage and bring to the attention the country some of our very h writers.

The last chapter, on Realism, give very clear picture of the modern lit ary scene and rather successfully veals the influences that have ten to move our writers away from Rom ticism, Idealism, and Emotionalism the hard, practical, and fully expo crassness that so much characterizes age.

The final question that comes to t reviewer is this: What, if any, is value of the volume to a preacher the Gospel of today? Well, it is no theological book, to be sure, nor is intended to be. But surely the preac of today should be informed about erature and literary men. It is a la field of illustration and, especially the field of fiction, life is more or accurately portrayed.

This book will be a sort of a guide the preacher along these lines. I glad that I read it, for I feel that it broadened my view of the literary fi in America, and furthermore it whetted my appetite for some exten reading in the literary field, both of past and the present.

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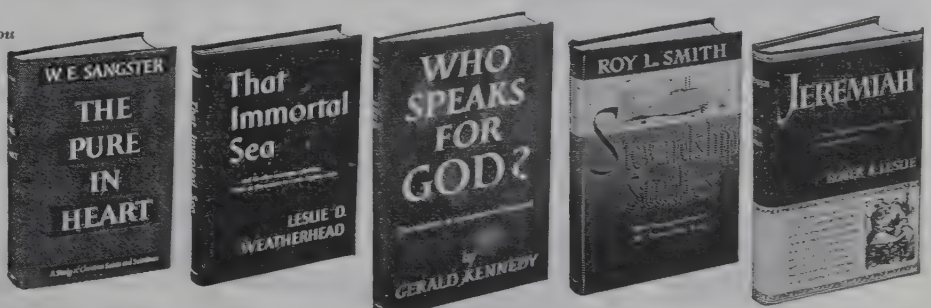

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Foundation for Faith

THE CHRISTIAN HOPE AND THE TASK OF THE CHURCH (Six Ecumenical Surveys and the Advisory Report on the Main Theme of the World Council Assembly). *Harper & Brothers, 405 pp., $5.00*

By FRED D. GEALY

Although faith, hope, and love do abide, their foothold in the contemporary world is too precarious to permit complacency. Is there a firm and unyielding foundation on which Christian hope can be built, and can the Christian hope be formulated in such a way as to convince modern man of its validity?

Is it possible to restore at least a restrained radiance to contemporary man as he struggles with the gigantic tasks of the twentieth century, and to recreate within him that quiet and glowing confidence in which alone are strength and courage and insight? Or must we suppose that history is in essence as brutal and unreasoning as it has so horribly revealed itself in our time? And what are the special resources, functions and obligations of the Christian faith in the twentieth century?

It was over some such questions as these that for four years a distinguished roster of Christian leaders (drawn from the bodies that make up the World Council of Churches) deliberated to produce the reports presented in *The Christian Hope* to form the basic material for discussion at the Second General Assembly in Evanston.

The six surveys and the Report of the Advisory Commission, therefore, are a product of joint authorship and may as a whole be regarded as group thinking. Quite properly the book begins with a discussion of the problems of faith and order, with recognition of a oneness in Christ but disunity as churches. The analysis of the current situation is cautious and irenical, yet accurate. The difficulties are frankly faced, and if the report is here and nowhere else extravagantly hopeful, it is constructively optimistic.

The second survey offers a picture of the evangelistic situation throughout the world, giving an account in some detail of problems in Asia, the Near East and Africa as well as in Europe and the Western Hemisphere. Every variety of procedure by which the church works is noted.

Of particular importance is the tion on social questions. A brief careful account is given of the decli classical capitalism and the reform tion of socialism resulting in new mensions of the social problem. Of cial interest are the descriptions of activities of the European churche this area and of the Christian wit in the areas in Asia and Africa no revolution as well as in Commu countries.

This material is most timely should be widely read, as should following section on international fairs.

The fifth survey is devoted to a fr but well-tempered discussion of church in racial and ethnic tensi The treatment of the three alternat in ethnic relations should be of spe interest to everyone. They are liste integration, pluralism, and segregat The whole matter is handled with discretion and yet with sincere and telligent Christian spirit. More qu tions are asked than answers give

The sixth survey, a study of the portance and place of the laity in Christian movement, is excellent b in its statement of principles and its ferences therefrom. In some way material should get into our st courses and be discussed among laymen. It is most unfortunate that much of the prolonged effort that g into the preparation of such stu seldom gets past the clergy.

In its final statement the report ins that it is God's will that men sho know and love the truth, that n should be free, to know and serve H that justice shall roll down like wat and righteousness like a mighty stre and that peace shall prevail. To th ends the church is committed.

Quite possibly, persons who could attend Evanston may find in this b the best substitute available. In a case, any Christian who will know major tasks of the church and the sources available for their accompli ment will find a mine of informat and good judgment here.

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Study Book for Church

CROWDED WAYS (A Symposiu *compiled by Methodist Board of M sions. Board of Missions, 150 F Ave., New York, N. Y., 112 pp., cents*

By PAUL MORRISON

This is a study book for the church Its six chapters are written by expe Which is sufficient for many minist to pass it by, saying "not intereste But before you turn aside, let me a

ou serving a church in the city? ave you a guarantee that you ever be confronted with the de- whether or not to move to a city? ry minister should familiarize lf with the contents of this little When Murray Leiffer and Fred ey write about city churches, ems and opportunities, they know they are talking about. Few men s country have done more down- rth, scientific research and survey- this field than these two men. ey can point up the needs for Prot- strategy better than any other in the United States. They speak, s annoying squeaks from swivel- s in board offices, but from pave- -pounding experience. They know e churches are located; what city hes are on the job, and also the hes that are failing in meeting situations. They give us an excel- nsight into the over-all situation find it in our cities today.

vould be a wonderful thing if city l boards would give over two or meetings for the consideration of ontents of this book, especially chapters in which Leiffer and ey are informing us of the things ght to know.

e can truthfully say also that Earl er's knowledge of the rural and ry church; what they contribute to ty church is a natural link, par- rly right now when there is a na- vide trend for our cities to move d the country, moving out to be- more rural, and at the same time ountry moving nearer the city in g on urban ways. The church must the insistent demands of a new t is a point at which we need com- t guidance.

two additional chapters Mildred ston and Mabel Wagner come up phases of city life that come close r churches. Mrs. Cranston, with a *Who* record of genuine achieve- deals with the young woman g into the city for work as "the mmigrant." What she has to say the place of women in labor, in- y and business today, as well as nalysis of city life effects upon , throws light upon what churches o for girls and young women in a politan setting.

e settlement approach to the city is l Wagner's contribution. She s the beginnings of the settlement e idea and points out the changes have occurred in that type of She shows the different types of es the church has and will con- to give, as well as opening up new ifferent avenues of service. It may e answer to some church's prob- lem, and/or a denomination's responsibility to an entire city.

The closing chapter by Leiffer gives us an overall Christian strategy for the city, looking ahead twenty-five years. Why all this effort, why new approaches and methods? *To bring people to church, to relate them into Christ's fellowship; to help them realize the kingdom of God in their own lives.* The church is leaven to a city, no matter how big and vast it may become. Amidst the towers and peaks of our giant skyscrapers, the church must hold the Cross above them all. This book tries sincerely to show churches the way to do that very thing.

If you use the book for study or discussion groups by all means get the leader's guide by Karl Quimby, and maybe you and your people will have a better understanding of cities and their churches.

To Close the Gap

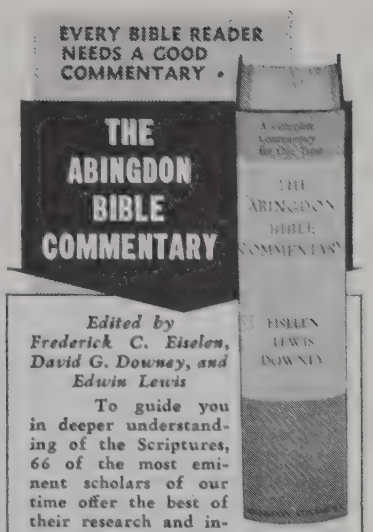
THE GOSPEL ACCORDING TO MARK (and Its Meaning for Today), *by Ernest Trice Thompson. John Knox Press, 255 pp., $2.95*

By HOWARD L. STIMMEL

The author has accomplished his clearly stated purpose: "This book has been written primarily for laymen, who will continue to study the Bible as it was read and accepted in the early Church." The book will be an invaluable aid to church school teachers who seek sources for teaching the life of Jesus.

Mildly conservative in tone, the author utilizes the results of critical study in a way well calculated to give the least offense to those untrained in theology. The work rests upon the writings of such authorities as F. C. Grant, T. W. Manson, J. Vernon Bartlett, B. Harvie Branscomb, and various writers in *The Interpreter's Bible.* The text of the Revised Standard Version is utilized. This is one of a growing list of popularly written books which help to close the gap between the theological thinking that goes on in the pastor's study and that which is done by the people in the pews.

Inevitably in a work of this kind, or of any kind, there are positions taken on which there will be considerable dissent in some quarters, such as: The messiahship of Jesus, Son of man teaching, Jesus' teaching about the kingdom of God, the biographical nature of the story of Jesus' baptism, demon possession, the authorship of Mark's gospel, the Jewish trial of Jesus, the Barabbas



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incident. There is very little wrestling with the problem of the recorded miracles in the ministry of Jesus.

The conventional pattern of Holy Week in the life of Jesus is accepted without critical reconstruction. Critical matters concerning the apocalyptic passage in Mark 13 are relegated to a footnote. There is an uncritical identification of Bartholomew with Nathanael.

In dealing with the resurrection of Jesus, the author states without qualification that when the women came to the sepulcher they found that the stone was rolled back "not all the way, but far enough to leave the entrance free." How does Thompson know that? However, the author states in the preface that "critical questions are largely, though not altogether, ignored." So we should not press these questions too far.

These criticisms do not detract from the general usefulness of the book. They simply mean that careful students will want to supplement this study with others, even as the author himself has done in his own preparation.

Epistle to the Underground

FROM A CHRISTIAN GHETTO (Letters of Ghostly Wit, Written A. D. 2453), *by Geddes MacGregor. Longmans, Green & Co., 140 pp., $2.00*

By MYRON F. WICKE

Carlyle once observed that "True humour springs not more from the head than from the heart; it is not contempt, its essense is love. . . ." There is truth in this definition even for the most biting of humor so long as it reveals imaginative concern for those whose errors are depicted.

From a Christian Ghetto, by Geddes MacGregor, is a compound of incisive ridicule and deep concern. Written in the utopian tradition, it is a short book of 140 pages representing itself as a collection of letters from Paul (the name is not without significance), a don in the University of the Christian Underworld, to a history student whose work he is directing in the late medieval period (the twentieth century).

The place of action is mainly a Christian ghetto—most of the population other than Christians and the poor living in air cities—"those fantastic monstrosities that a modern adaptation of good old-fashioned atomic energy has helped the World State Civic Planning Commission to create."

The time is 2453, some five hundred years after the Fourth World War "when the opposing factions had succeeded in agreeing on a world constitution which incorporated the worst features of *both* Russian communism and American democracy." Christians had to burrow holes under the slum dwellings of their only friends—the poor and outcast.

The fantastic world which is pictured here will prove fascinating in its own right, though the machinery at times gets in the way of the book's purpose. Yet as in every serious utopia it is the criticism of the present which is most exciting, and in this case it is the twentieth century church upon which attention is focussed. While it is impossible in a short review to suggest more than the tone and scope of the author's examination of religious practice, selected quotations may prove indicative:

On twentieth century sermons

> In fashionable Presbyterian churches it was considered a mark of great homiletical genius and skill to be able to smuggle even the smallest pinch of religion into the inexpert weekly report on current events technically called the sermon.

On the average congregation

> The idea of the congregation degenerated in Protestant Christianity into the idea of the local club. Churchgoing correspondingly declined. (The people) commonly thought of it as a device for safeguarding their private prejudices. . . .

On the eagerness to achieve the D.D. degree

> I note that you are not very sure what was the exact function of the D.D. So far as I am aware, nobody knows. . . . In some cases clergymen were laureated who had been for extraordinary reasons exempted from the normal entrance requirements to a theological college. . . .

On church unity

> They (the denominations) even invented a special organization for the common purpose of assisting them to perpetuate strife efficiently. . . . This Grand Delusion was that Christians were in the beginning, were now, and ever should be, a majority.

From a Christian Ghetto uses its full license as a fantasy to create a world that, God helping us, may never be. Yet its illuminating indirect observations are so close to the truth that anyone who reads will be forced to ask fundamental questions of himself. Geddes MacGregor has written a book which springs as much from the heart as from the head; and, as Carlyle put it, this is true humor. It is no less shocking for being humor.

Masterful Treatment

INTRODUCTION TO RELIGIO
Winston L. King. Harper & Bro 563 pp., $6.00

By WILLIAM E. KERSTETTER

Winston L. King, the author o volume, is an interesting and attr person; so is his book, *Introduct Religion.* It is written in an unu clear and intelligible style, even a printing work is unusually pleasi the eye. The book is almost massiv so is the field of religion. The st thing is that within these page author demonstrates a remar grasp of the whole field, and reve penetrating discernment for the t that are most important while a same time producing a study th comprehensive and balanced.

The work is well organized orderly, and as one reads he cl senses illuminating development stage to stage. With it are presen clear outline in the table of con and an index providing easy acce points of reference. In addition, are a glossary and about forty pag exceedingly well-classified and valu bibliography.

Many things—such as the treat of the relation of religion to sci philosophy, art, and morality; the phasis on the nature of religious guage; and the reasons for rejectin idea of the devil—reflect the mat of the author's understanding, and promise of continued growth in the of religious scholarship. For these sons, this book will serve admirably needs of laymen, students, and m ters.

Even so, the volume is not withou minor limitations, though these sh not surprise us when we consider scope of this study. But the author say, for example, concerning the th of a God limited in power, that final outcome is held to be the pr lence of good—though the reasons such a hopeful faith . . . remain scure." In Brightman, whom King cusses, the reason for the hope is n obscure. Brightman, King feels, b this hope on the empirical facts of G tremendous, though not perfect, co of things even now and, what is m on the evidence of progress, on the creasing refinement (as illustrated evolution, to mention only one th

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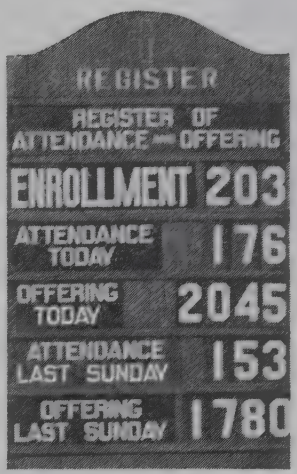

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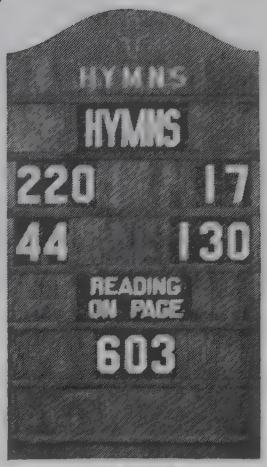

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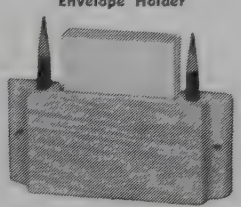

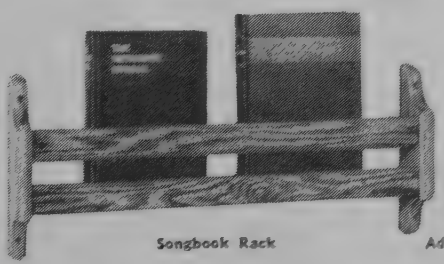
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effected by God in the course of history. Yet, the author interprets Brightman's hope as only a hope, not a certainty, since we have yet to garner the future's evidence. Brightman's hope, held in the light of his habitual standards of judgment, is rooted in the facts and in his reasoned interpretation of their coherent probabilities.

King, in his discussion of ways of finding God and the ways of salvation, discusses "the way of knowledge." He means, in this case, the way of mysticism. King himself raises the question "whether mysticism is at all a way of thought," and whether this is a good question.

But the reader may ask: Is *empirical reasoning* about man's total experience not also a way of finding God, and thus for some a way, or part of the way, of salvation? The author, judging from other comments in this book, would seem to agree that it is; but he fails to include it in his chapter "Religion as Salvation." Perhaps his is the best division of labor after all, for he does deal extensively with the function of thought in religion in the last section of his book, in which he treats religion as *"a quest for understanding."* Still it does seem that critical reasoning is also an important element of the pathway of salvation.

Finally, while the author clearly recognizes the fact that an adequate definition of religion includes emphasis not only on values and not only on an object of devotion, but also *imperative* emphasis on the *reality* of the *objectivity* of supreme values embodied in the qualities and will of a Supreme Person, his own descriptive definition does not make this sufficiently clear.

Similar inadequate emphasis is made again when, in listing standards by which religions may be compared and evaluated, he includes *"what personal and social values does this or that religion encourage?"* Here he refers only incidentally to the need for an objectively real standard by which such judgments must be made if they are to be other than subjective preferences or inferences from cultural patterns.

In both of these discussions, I should like to have seen the tough theme of the metaphysical reality of ideals and values treated as the supremely fundamental matter that it is.

Despite these observations, the remarkable thing about this book is that it raises so very many of the crucial issues and that it treats them in general so masterfully even though the range of subject requiring mastery is beyond measure. This is an excellent volume heartily recommended to all classes of readers.

The Integrital Churc

MAN AGAINST THE CHURC
Duncan Howlett. Beacon Pres
pp., $3.50

By JAMES R. UHLINGER

The title is deceiving. The su
carries a better description of the
tent, "The struggle between re
and ecclesiasticism."

Open the book and you soon dis
that the author does not imagine
all men are really against the ch
Rather, some types of men toda
against some forms of the church

Two accusations are made: m
his waywardness has turned in
ways from the central ideal of the
church; and the church in its wo
ness has disappointed modern mar
will be satisfied with nothing sh
the ideal.

"It is my belief that the answer
inchoate religious yearnings of our
lies in making the ideal of int
central in the life of the church a
a central ideal in the life of indiv
men," is the heart of the thrust o
book. The "integrital church" i
distinctive description, using the
jectival form of the noun "integ
It is not a new church; it is a mat
quality for all churches to approxi

Following this particularized
proach, Howlett launches into an i
esting and oversimplified revie
predatory man from primitive so
to modern nihilism. Being what
man carries his limitations into
churches. Hence the churches
rather brilliantly pictured as "w
ly," "ossified," "isolationist," "di
sive," arrogant," and "predatory
successive chapters.

A third section covers the atte
to come to grips with the proble
the roles of the reformers, the "
thinkers" and the prophets.

Freedom in the church is trace
the way from anarchy through au
ity to democracy in pungent essays
true church emerges as the perso
cation of an idealistic integrity tha
only itself strives toward perfection
also "demands, as part of its ide
consistency between all the sep
ideals to which a man may hold."
the author admits that man ha
name for this church. It does not e
in perfectionist thought and yea
though man cannot be content wi
it, he holds.

The book is thoughtful, some
provocative, and quite unique i
field. It strives to throw a bridge
tween the modern church and
philosophy of Alfred North White

BOOKS Briefly Noted

REN KIERKEGAARD, *by Johannes Hohlenberg (trans. by H. Croxall).* Pantheon Books, 21 pp., $5.00

took one hundred years for the k of Sören Kierkegaard to come into wn. But his books and the increas- number of books about him are ing a beachhead in a culture that preferred the works of Norman cent Peale.

ierkegaard has wrought a revolu- in modern theological thought, ite all the efforts of complacent the- ians to dismiss his authentic mes- as being the product of "mental alance." A growing number of raphers have been seeking to pre- the real Kierkegaard and his dis- ing message.

ne of the best of these is Johannes lenberg, Danish scholar, philoso- , and literary critic. His biography Kierkegaard will add tremendously he contemporary understanding of ." It is well-documented, critical, honest, so that the reader is shown human weaknesses, the genius, and stupendous heroism of one of the t minds of the Western world.— *drow A. Geier*

W TO PLAN AND CONDUCT A UNIOR CHURCH, *by Eleanor o a n. Zondervan Publishing ouse, 89 pp. (paper), $1.50*

hough the idea of a junior church is ed on with disfavor by some con- porary religious educators, this er discusses the advantages one rch has found in a worship service junior age children. Six complete ship services for juniors are con- ed in an appendix.

HOOSE THE CHURCH, *by Cecil aniel Smith (75 W. Elm St., abina, Ohio). Pupil's Work Book, 1 pp., 80 cents; Minister's Manual, 6 pp., 50 cents.*

his is a church membership train- course for intermediates developed published by a Methodist pastor. le it is not an official membership se of The Methodist Church, it is ten primarily for Methodist users. contents fall into three main sec- s on "What Christians Believe and ctice," "The Story of the Church," "When We Join the Church."

THE INNER SPLENDOR, *by Lewis L. Dunnington. Macmillan Co., 229 pp., $2.75*

Twenty-one messages are presented here by a Methodist minister who has complete confidence in the way he has found to help people with their personal problems. In this book he suggests the use of what he calls "silent communion," returning to the method of a book called *Handles of Power* written by him eleven years ago. L. L. Dunnington serves First Methodist Church of Iowa City, Iowa.

ST. GREGORY OF NYSSA (Ancient Christian Writers), *translated by Hilda C. Graef. Newman Press, 210 pp., $3.00*

Volume number eighteen in "the Ancient Christian Writers series," a Roman Catholic project. This volume contains "The Lord's Prayer" and "The Beatitudes," by St. Gregory of Nyssa.

SPIRITUAL VALUES IN CAMPING, *by Clarice M. Bowman. Association Press, 240 pp., $3.00*

This book is by one who served for several years in the youth department of the General Board of Education where part of her work was devoted to camping. Now she is teaching in the Department of Religion, Philosophy and Sociology, at High Point College in North Carolina.

METHODISM IN AMERICAN HISTORY, *by William Warren Sweet. Abingdon Press, 472 pp., $5.00*

This is a recent printing of a most readable and informative history of the growth of Methodism along with the American nation. It is the revision of 1953, which includes a new chapter and an appendix covering devolpments in American Methodism over the past twenty years.

FOLK PARTY FUN, *by Dorothy Gladys Spicer. Association Press, 299 pp., $3.95*

For fun based upon other folk cultures, this book will be most helpful. It gives complete suggestions for twenty-five different parties. The book includes ideas for refreshments, games, invitations, decorations, and singing.

PREACHING THE GOSPEL OF THE RESURRECTION, *by D. T. Niles. Westminster Press, 93 pp., $2.00*

One of the colorful figures at the World Council Assembly in Evanston last summer was D. T. Niles, a leader of the Christian church in Asia. He is a Methodist minister of Ceylon. This book consists of four lectures, sermonic in style and packed with telling illustrations.

CHRISTIANITY IN EDUCATION, *by Martin Hegland. Augsburg Publishing House, 110 pp., $1.75*

This is an interesting study of the meaning of Christian education, and of the relationship of Christian teaching to various fields of study. The author shows how various elements of our culture would transmit religious truth and meaning under his concept of Christian education.

EVERYDAY LIFE IN NEW TESTAMENT TIMES, *by A. C. Bouquet. Charles Scribner's Sons, 235 pp., $3.50*

The people of New Testament times did many of the same things that we do today. They cooked and served meals, transported goods by land and water, constructed buildings, had banking systems, schools, and colleges. This is a most interesting account, written so as to appeal to young persons as well as adults, of how ancient peoples did these things. The book is well-illustrated with drawings and archaeological photographs. The author is lecturer in Comparative Religion at Cambridge University in England. This book can provide colorful background material for teaching and preaching.

ORAL TRADITION, *by Eduard Nielsen. Alec R. Allenson, 108 pp., $1.25*

From Sweden comes this collection of articles which serves as an introduction to historical criticism and to the modern problem of oral tradition of the biblical writings.

RACE AND RELIGION, *by C. G. Campbell. Peter Nevill, 238 pp., 15 s*

An original and novel study of the relationship between race and religion, or more properly, the significance of race in the development of the Christian religion.

CALVIN: THEOLOGICAL TREATISES, *edited by J. K. S. Reid. Westminster Press, 355 pp., $5.00*

In this book, volume XXII in the significant and well-done "Library of Christian Classics" series, we are given the most important of Calvin's lesser known writings. The Reformer was a prodigious writer, but his ability to systematize thought makes his entire work bear a consistency that is unusual, even in theological writings. The writings of this volume are translated with introductions and notes by the professor of Theology in the University of Leeds. The editors of this series are to be commended for making available in this form Calvin's theological treatises.

Your Right to Say It

[*Continued from page 1*]

argues that love for God and love for man are inseparable. Anything that separates us from man also separates us from God. . . .

Following the example of their Lord Christians will lead the way in brotherliness. They begin by checking their own attitudes. They hold out good will towards all, including those who may be bitterly prejudiced against the Negroes. As the South Georgia Annual Conference pointed out [recently], we must bring up all our resources of faith, forbearance, and good will. "The important thing is that we start out in the right spirit—the spirit of quiet. . . ." (S. Ga. Conf. Methodist Church regarding Supreme Court decision) . . .

The problem will not be solved simply by passing resolutions. It will be solved only by Christian individuals who carry their Christianity wherever they go. They will act Christian, but more important, they will do everything in a Christian spirit. . . .

IRVING L. SMITH

University Methodist Church
Tulsa, Okla.

Some Will Be Confused

EDITOR: Without doubt Doctor Birk Johnson sought in his article . . . to dispel some confusion which he felt might have followed the earlier article by Doctor Roper on the deity of Jesus, but it seems to me that he left unanswered more questions than he answered.

Doctor Johnson leaves Matthew and Luke as discredited witnesses in their cornerstone statements on the deity of Jesus, but he places nothing in the vacuum created. If they are not to be believed as to the deity of Jesus, where do we begin to believe them, or do we believe them at all? Isn't it very dangerous to scissor out one portion which is difficult to understand, and leave in others which are just as difficult for the human mind to comprehend? . . .

Laymen can hardly attend theological schools. They are told to take the Bible, and particularly the New Testament, as their guide. If part or all of that guide is to be eliminated it will leave folks in the pews confused or, at least, a great many of them.

CHAPIN D. FOSTER

Tacoma, Wash.

Can Give One's Body

EDITOR: In response to the fine article by A. L. Kershaw on "Death and Burial" [Oct., p. 2], let me say that many of us have seen these "encroachments" mentioned, and have turned many "memorials" from stones to other benefits, such as "scholarships."

In one respect the church can help the medical schools in advancing proper memorials—even of one's body, eyes, and blood. The need is great as indicated in *Time* magazine (Oct. 4, 1954), where it is stated that in nine states laws have been passed specifically permitting these bequests.

. . . The authorities state that bodies may be received from across state lines, and though money is not now paid as formerly, they are glad to co-operate. But to prevent close relatives from hindering donation, the advice is to put the clause in legal form, perhaps through a lawyer. . . .

We must not "keep up with the Joneses" in such things as stones, caskets, etc. It is a false immortality! "God knows the record of us all."

FREDERICK F. ADAMS

Long Lake, N. Y.

Would the Editor Laugh?

EDITOR: After receiving your October issue of THE PASTOR and reading the article "Humor in the Preaching of Jesus," I had to write you.

Can this man be a saved and sanctified Christian? Maybe I am all wet, but some of those things didn't seem like jokes. The virgins "all-night party"—that's not said in the Bible. It is honorable reading, not obscene hints in it.

And as for the rich man and Lazarus, this doesn't seem to be a laughing matter to be condemned to hell. Would you laugh were you there?

If I have taken the wrong opinion of this, forgive me. . . .

IVAN SMITH

Hot Springs, S. Dak.

Too Much to Read

EDITOR: Some mailings from various sections of the church have just crowded my desk top, and I have had to do something with them. . . .

That material from the Council of Secretaries (now called the Central Office of Promotion) done on beautiful glossy paper with nice pictures, in two colors, would have been a lot better if they had promoted the Bible and its use instead of the Board of Evangelism and the American Bible Society!

I'm glad of course that the two organizations and their staffs like the Bible, but it would better serve my people if I could mail out some top-notch suggestions on how to use the Bible in the home, and maybe use the very same pictures they did. . . .

I tried to read Tidings' *Shepherds* and got something out of it for a sermon. Having just gone through half of Michigan's current Spiritual Life Mission with that vast amount of literature and materials "available at slight cost," that magazine reads with a bit more interest.

The current *The Pastor's Journal*, always good though unpretentious, calls attention to the Korean Veterans' contribution and reminds me that I have a letter from the Missions board that I'm supposed to answer. . . .

There are some brochures from The Methodist Publishing House—one nicely done—on good books any minister ought to read. I'd sure like to, but those prices get me. I can do a lot better through some other religious book clubs I'm a part and party to. . . .

This could go on, of course, but enough to urge more consideration for us p and I mean poor—un-secretaried prea who try to conscientiously check the that comes to us, and also do our wo

ROBERT S. T

The Leland-Northport Methodist P Northport, Mich.

Takes Middle Road

EDITOR: Increasingly THE PASTOR i coming indispensable as a guide to M odist pastors, both because of its written and thoughtful articles and partments and because it offers us th portunity of comment . . . through l written to "Your Right to Say It."

I am sure I am but one of many pa who enjoyed the letters in the Nove issue, discussing as they do both li and conservative viewpoints on "The pel of Norman Vincent Peale" and perennial yet always vital subject, Deity of Jesus."

In evaluating the letters and articl THE PASTOR—or for that matter in other thoughtful magazine of p opinion—we ought never forget that are and always have been divided three groups: liberals, middle-of roaders (Neo-Orthodox now), and servatives.

Each group had its exponent or ex ents among the letters in the Nove issue. It is only when the extreme li or the extreme conservative takes an i fensible position and assumes an intol attitude to those who oppose him he becomes dangerous. . . .

It is ever a strong temptation of conservative to read *in* what is not t and for the liberal to read out that w does not support his position.

No group has a monopoly on truth best . . . *we see in a mirror dimly* . . . we are consequently not qualified t in judgment on anybody who disa with us.

How then shall we be guided as search for more and more light, more more truth?

Three principles of scriptural inter tation have been my personal guide.

1. Have the great Christian leader the past 1,900 years agreed on the trine questioned?

2. Is the interpretation in line recognized rules of logic and com sense?

3. Is the interpretation backed up spiritual fruit in the lives of those ho it in the past and in the present?

If I can answer these three ques affirmatively I accept it. . . .

D. B. HORT

Baker Methodist Church,
Baker, Okla.

Calls It Quits

EDITOR: I cannot subscribe to a p that denies the divinity of Jesus, as c recent article in THE PASTOR. Please me off.

RICHARD E. HAMB

Rocky Gap, Va.

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practical monthly magazine
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Peace Is Possible

The search for peace has its high hopes and its deep frustrations. But after the frustration, there is always renewed hope. On behalf of the United States I would say in my closing words that we believe that international peace is an attainable goal. That is a premise that underlies all of our planning. We propose never to desist, never to admit discouragement, but confidently and steadily so to act that peace becomes for us a sustaining principle of action.

In that, we know we shall not be alone. That is not merely because we have treaties of alliance and bonds of expediency. It is because the spirit of peace is a magnet which draws together many men and many nations and makes of them a fellowship of loyal partners for peace.

—John Foster Dulles, to the United Nations General Assembly

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